

The Baptist Record

"THY KINGDOM COME"

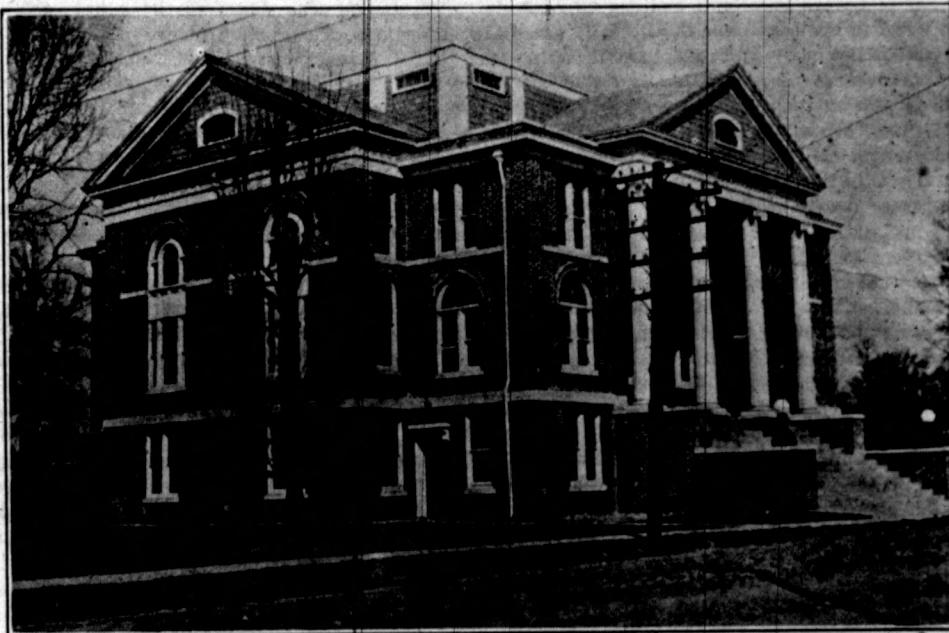
OLD SERIES VOLUME No. XLIV.

Jackson, Miss., Thursday, August 24, 1922.

New Series, Vol. XXIV, No. 30.

Beautiful Church Marks Close of Century

We publish on this page one of the beautiful new Delta church buildings, the one at Drew, Mississippi, builded during the pastorate of Dr. Webb Brame, at a cost of \$50,000.00 This is one of many lovely and commodious church houses that have been erected in the Delta during the last few years. Just a few years ago the Delta was a mission territory. Now it is fast becoming a Baptist stronghold.



New Baptist Church Building, Drew, Miss.

Remember that Friday, October 20th, during the Mississippi State Fair, is "Baptist Day" in our great Baptist Centennial Program. Begin now to make plans to be present with a large delegation from your church and from your Association. You will not live to celebrate another Baptist Centennial in your beloved State.

DREW BAPTIST CHURCH

We publish on this page a picture of the new Baptist church at Drew, Mississippi, of which Dr. Webb Brame is pastor. This church was organized in 1903. The present membership is 226, with a Sunday School enrollment of 163. The Sunday School is fully graded and thoroughly equipped.

The real growth and development of this congregation has come during the past five years, during which time they have gone from a cheap, inadequate frame building to the splendid and commodious building here shown.

The town of Drew is one of the best in all the delta section, having an excellent forward-looking citizenship. The church is well supported in all its activities by a splendid band of able men and consecrated, well trained women.

The new church building was erected at the cost of \$50,000, over thirty thousand of which was raised in cash to start with. The church pays a salary of \$3,000 to the pastor, and furnishes a nice home and a car. The present pastor is serving his fourth year.

The Board of Deacons is composed of the following splendid group of men: L. B. Gambrell (brother of Dr. J. B. Gambrell), J. H. Walton, F. Jasper, Dr. R. C. Smith, Dr. T. J. Safley, W. P. Searcy, and A. L. Manning.

Dr. J. A. Maxwell is Superintendent of the Sunday School; Mrs. Webb Brame is President of the WMU and Miss Pauline Kincaid is Leader of the BYPU.

The building committee, who had most to do in making the fine new church building possible, was composed of J. M. Yeager, R. W. Manning, J. H. Walton, and Dr. R. C. Smith.

This church was possibly the first in the state to put the Baptist Record into every home.

A young lady stood the examination to practice law in Virginia recently making one hundred percent; the first time, it is said, such a thing has been done.

Virginia will have a junior college with a four hundred thousand dollar equipment when Bluefield College opens this fall.

You help to build up the circulation of the Baptist Record and it will help to build up your people in the Christian life.

Mr. L. L. Bebant, a prominent business man of New Orleans, President of the State Baptist Convention and member of the Board of Directors of the Baptist Bible Institute, has moved to Kansas City, Mo. We shall greatly miss him in these parts.

It is said that five million dollars is being expended in buildings at the Louisiana State University in Baton Rouge.

The daily papers report 100,000 deaths from a typhoon on the coast of China, the most destructive storm known to that part of the world.

The Lieutenant Governor of Nebraska said he served as a guard in the strike in his state, receiving \$5.00 a day because he needed the money.

FIVE THOUSAND MILES IN A FREIGHTER.

It had been a fixed purpose on my part this Summer to take an extended vacation. It was to be all travel and no work. Like many of my best foibles, plans it came to nothing. Things I had never dreamed of, and outside my calculations, came speedily one after another to destroy my project. I gave up the whole scheme as a thing as unsubstantial as the fabric of a baseless dream. Nevertheless the longing for a little recreation and the roving instinct was in my soul.

So one morning in the latter days of June I went to see the agents who sell tickets for ships. "Where do you wish to go?" was the natural question. "Anywhere," said I. "We do not sell tickets to Nat ports; and furthermore there are no passenger ships which sail from this port till the middle of July." Finally one man said why not take a freighter. We sometimes carry a few passengers. There was a choice of two or three ships; so I chose one going to Hamburg, Germany. I was to have a state room, eat with the officers and the rate was to be five dollars a day. The trade was made, the contracts sealed and my objective was Hamburg.

There was no time for delay and if I were going I must have a passport. So down to the custom House to go to interview the authorities representing the Secretary of State in Washington. There were two men in the office. One of them was a dapper looking fellow. He was evidently there to deal with the millionaires and the big bugs generally, so it was evident I was out of his class. He turned me over to another man who seemed to be more suited to my station and aspirations. He was a tall man who looked at me from under his eyebrows; and seemed determined that no dangerous man should get by him. He wanted to know where I was going and what I was going for; if I was some sort of foreigner; would I propose to dynamite any ships or blow up any government where I was born and how did I know I was born there; did I have a birth certificate or a baptismal certificate; and some dozen or more questions relative or irrelevant to the occasion. He then had me to stand up, lift up my hands and he swore me. The oath was elaborate and exclusive and it seemed to me that it covered time and eternity. A lot of that oath I think I understood, and a lot of it I am not so certain about; but he seemed terribly in earnest, in the meantime I had got on my fighting clothes though I was careful to not let the man know about that, and as it appeared to be a part of the business I swore to that also, I could not keep from wondering, however, what the United States had to do with that baptismal certificate. I never did have one of those things. I thought I was through with it all but that man was not satisfied. I had carried my friend Gwatkin along for protection, and would you believe it he made Gwatkin stand up and swear that all I said was the truth. Gwatkin is a conscientious man and ever ready to accommodate, but he bravely went as far as his limits would permit. He afterwards admitted to me that he did not know whether half he swore to was the truth or not. While I was thoroughly humiliated by all of this suspicion attached to my person, I must hand it to Gwatkin that he saved my sinking cause. I never knew before that I was such a terrible man; and I was so sad, suspected by the government I had so long tried to serve. I was a Captain Kidd and a Lafitte; a Hawkin and a Drake. I was all these pirates in one. While I had never before recognized the fact, it consciously grew upon me that in me was lodged the power to calm a troubled world; to civilize the Russians; and to stabilize the German mark. The man in front of me finally admitted that he would submit my case to the Hon. Charles Evans Hughes, the Secretary of State of the United States government, at Washington, District of Columbia, and he further suggested that if the above official looked favorably upon my said position he would probably allow some ship to transport me across the seas for a limited period, "Ten dollars, if you please."

and a picture of yourself three inches square." You ought to have seen that square picture the Dago took of me. Friends who saw a copy of it said that it had a new expression in it. It reminded me of a small boy, who, when he first awakened of a morning would say, "I'm a bad boy". It is well to say in this connection that Secretary Hughes acceded to my humble request.

My passport was of no avail unless I had a visa of the foreign countries in which I wished to travel. As I was going to Germany I tried that country first. That consul was even more suspicious than had been the American. He asked me all kinds of things about my age, previous condition and servitude, if I would spend some money in his land. In the course of time he disappeared with my passport, he finally returned and said he had put on his visa. "Ten dollars, if you please." I then tried the Spanish consul. Without any ado he wrote his name and said, "Ten dollars and sixty cents". I wondered why he tacked on the sixty cents. After earnest thought I came to the conclusion that it was because I disturbed his afternoon siesta, and that was to buy a good cigar, or some other luxury. The Frenchman did not care where I was going if I had the "Five Dollar". The agent who sold me the ticket to board the ship said he must have five dollars to satisfy the United States government. So I was out \$41.60 before I touched the steamer, to say nothing of my transportation. It is all right for it is not every fellow who has had a ride on a tramp boat for 5139 miles from the Jetties of the Mississippi to the Bar of the Wesser.

A little care must be given to my luggage. This was quickly done. A light suit case with a few needed articles and a serge suit in it was sufficient. I wore a cap for which I paid one dollar and a flannel shirt which I bought from my friend Sol Strauss. Sol marked it down from \$3.75 to \$2.75 and he said it was "cheap and a good bargain", if anybody knows about that Sol does. I wore a pair of trousers built last year which had cost me last summer \$2.50; a substantial pair of shoes the gift of a kind friend and a few other articles completed my costume for Europe. Nothing more was needed and with nothing less could I get along. There was the separation from the two boys and the five little girls, for whom I care, and my daughter ever faithful and true. Some of the young fellows from the B. B. I. accompanied me to the wharf and lingered lovingly with me to the last. Five o'clock came, and supper bell rang, and at six the captain and pilot were on the bridge, the cables were loosed and we were on the long journey. For the ninth time I was crossing the Atlantic. The evening light fell on Jackson Square; the Cabildo, where I had so often worked for long hours, faded away; and the spire of the Cathedral mirrored itself in the sky. The curtain of the evening was enclosing the Battle Field of Chalmette where Jackson won his immortal victory. The vast waters of the Mississippi poured their floods through Crevasses on either side of the river. The stars came out; the Jetties at the mouth of the river were passed; and then it was morning upon the deep blue sea.

I was the only passenger aboard the ship. The Inspector in New Orleans looked me over and inquired if I were the passenger. When I answered him that I was not an alien and that really I was the passenger, a look of real satisfaction came into his grim visage; and I was forthwith forgotten. I was keenly satisfied with being the passenger. I had never before had such a unique distinction. Heretofore I had been required to divide honors with others and it frequently happened in the division there were no honors left for me. For once this great ship, the captain and the crew, the mighty ocean and all the balance were mine. I had once in life attained the distinction of being the passenger. I was not proud, just satisfied. Even this distinction had its drawbacks; for when the salary roll was made up I was the only person of the thirty six on board who was not on the roll. There again was room

for reflection; but as I did not care to moralize I let that pass.

I took plenty of time to adjust myself. There was nothing else to do. I had dismissed all work; and no book was found in my luggage. I did occasionally consult a map which I borrowed. In the Gulf my state room was hot, and so after various shifts I landed on a bunk in the Chart room. The skipper had already said to me that the ship was mine from stem to stern, from port to star board. He evidently meant it; and so I took him at his word. That skipper was a patient man and answered every fool question I asked him.

For some days before going aboard I had not been up to the standard; and my right arm pained me dreadfully. For four or five days I was sick; one day I was sea sick. The mate a sprightly young fellow from South Carolina twice a day massaged my arm, with the same diligent energy with which he runs the ship. If this young Longshore should ever grow tired of going down to the sea; and should thereafter give himself to chiropractice or osteopathy he would be a howling success.

The captain, about forty years of age, is a bluff, genial whole souled, old tar as ever sailed the main. He is of good Old New England stock of the Providence Plantations; and his people for generations have been on the ocean wave. It was his uncle who gained the thousand dollar prize for being the highest hook of the season; and another thousand for the best story of how he caught the fish. He said he saw a wake across the sea, and since he knew no boat had gone that way, he followed to see what could have occasioned it. To his amazement he ran upon a monstrous sea serpent who swallowed several shoals of bony fish. While the monster was engaged in this traffic the skipper captured him, and pulled him aboard fish and all. Out of the sea serpent he filled several schooners full of fish and thus won the hook for the year. There might be several things in regard to this story which would be subjects for meditation and subjects to the recondite who care for philosophical explanation for such phenomena. But my own opinion is that there are as many scientific reasons for this sea serpent story as there is for several other so called scientific philosophical speculations which are now agitating some of our colleges and universities. Some day some of these other sea serpents will sail in a phantom ship to the land of exploded mysteries. However this fish story may impress you one thing remains and that is that the captain is a jolly good fellow.

We are an unconventional set on this boat. As I write the mate is washing out his linen in soap and water and hanging it on a rope on the main deck to dry. Some passing ship may report that they saw some strange flag hanging out on a ship; and that they were not able to tell from what land these emblems came. There is nothing more strange in that, however, than what I saw one day in Edinburgh. I was going down that street that runs down from John Knox church on the hill to the Hollyrood Palace at the bottom of the hill; and all of the women (I think that is the proper word) had drawn a line across the street and had a wonderful collection of laundry in that public place. I will never allow one single honor to be allowed to a Scotchman that may not be exercised likewise by a free born American citizen.

I have already spoken of the chart room. This is the general place of communication, conversation, calculation and correction. It is right interesting to see the officers get out their sextants and blink at the sun; or if it is night to investigate Polaris, Vega or some other heavenly bodies.

Then a general conversation begins, the sun has whiskers and the horizon is bad; Polaris was late in coming out. Vega did not behave just correctly; and it was too light for an observation when Mars was on the meridian.

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After the heavenly bodies were disposed of there began a general conversation and calculation. There were many amazing additions and subtractions, but in the end after many disputations a satisfactory result was obtained; and this maze of figures came out in degrees of latitude or longitude or nautical miles as the occasion demanded. After all of this in came the master with a dignity that became his station and his superior wisdom, and put it down on the chart. Then the results were recorded in the log or elsewhere as the occasion demanded. It was all bewildering to a landlubber, but as it carried the ship forward, and seemed to do none of us any harm, and seemed to cause satisfaction to the officers, I made no objection.

To one who is interested in nature the ocean affords a wonderful field for interest and thought. The majestic march of the constellations, the deep currents of the sea that run through the waters like rivers; the tides with their never ceasing ebb and flow; the winds and the waves; the sunshine and the shadow are all in steady progression.

There is no one thing which attracts more attention than the movement of the clouds. There are the clouds Cirrus, the Cirro Stratus and all rest of them. The lights and shadows on the clouds; the refraction of light which gave the clouds every hue and color with adornments all their own; and there is likewise the ever shifting panorama of a varied attraction. To one who is disposed to give rein to his imagination he can fancy any picture from a Mediaeval dungeon, to the turrets and towers of that city whose streets are of gold, whose walls are of jasper, and whose gates are pearl.

Here as everywhere we touch human interests. There is a blue eyed boy from the public schools of New Orleans who is taking his vacation and incidentally making a few dollars for himself. He will astonish more than one group of boys with his tales of the sea when he returns to school in September. There is the man who is delighted to know that we live on the same street and we patronize the same school. Here is a man who married in Germany and from New Orleans he sent his wife a ticket to come over. She sold the ticket spent the money and wrote "You come over and live with me or I get a divorce." He was a second mate but as a common sailor he has shipped to Germany with a great hunger in his soul. No sea shall separate him from a beautiful steam engine for his four year old son; with a wish in his heart that the boy will grow up to love the sea. Who can tell! So go the ways of life. There are ships which pass in the day and ships which pass in the night; some sail from this port and some from that one; some are wrecked upon the sea, and some drop anchor safe in the harbor.

There are those who cross the ocean for profit and some for pleasure. I am just an idler and a rambler. I am sure you will pardon me. Did we not have Constantine and Charlemagne whom men call great; pope and emperor; the Renaissance and the Reformation; Modern Times and what not. Some day, but not now, we shall go over it all again. I am sailing East where men formerly said there was light.

I am writing no diary, neither have I kept a log of the sea. Others can do that if they wish. There ahead of me is Germany. When I shall step off this ship as I shall presently do, I will find a condition in that distracted and disturbed nation, more troubled than the stormy sea over which I have just passed.

JOHN T. CHRISTIAN.

Baptist Bible Institute, Dept. of History.
Hamburg, Germany, July 22, 1922.

SERIES OF SERMONS BY BEN COX ON
BIBLE REVIVALS.

The Revival under Josiah. July 1st. 1922.
At Noon Prayer meeting.

Josiah began to reign at 8 years of age. At 16 he sought the Lord. At 20 he engaged in a campaign against idolatry. The temple had been closed nearly 75 years. The state of the temple always regulates the state of the people. A closed temple means a people closed to the Lord's call. A run down temple means a run-down people.

During this reformation Hilkiah discovers the Book and takes it to Huldah, the Prophetess. Huldah was a very wonderful woman. The wife of Shallum, keeper of the King's wardrobe. She was held in very high esteem. There are those today who would keep the women in the background altogether. Who say "Let the women learn from their husbands a very hard time if that was their only bands at home." Some wives I know would opportunity to learn. Thank God for the ministry of consecrated women now, as then. As a general thing, they stand ahead of men for faith, courage, spiritual insight. Certainly Jesus, Paul and the rest of them thought much of the ministry of consecrated women.

They found the Word and they found much to say: "I believe the Bible because it finds themselves in a deeper way. Coleridge aptly says: "I believe the Bible because in finding the Word they found me deeper than any other book."

Of course, finding the Word means the destruction of idols, and after this they had a marvelous Passover. You have to go clear back to Solomon to find a Passover anything like equal to it.

We are mightily impressed in the study of these revivals with the proneness of the Lord's people to relapse. There came the revival in Egypt resulting in the exodus and they relapsed and had 40 years in the wilderness. There came the revival in the times of the judges, five different seasons of revival. But each time the same course was followed. They forsook the Lord. They served idols. They were in bondage. They were oppressed. They repented. They cried unto the Lord. He heard and sent a deliverer. Then there came the wonderful revival under Samuel and after that lapsing in the days of Saul. Israel's apostasy was checked by the revival under Elijah. Then Judah's apostasy. Judah was slower than Israel in going down but she was just as sure. One of the surest things in the world is that the Lord's people will relapse unless kept by him. An important text for all of us is this: "Kept by the power of God through faith unto salvation, ready to be revealed at the last time."

So they came—the revival under Asa, Hezekiah,—going up, and going down. I am sorry to say we have the same tendency today. There seems to be a lapsing as the fundamentals of Christianity. The Deity of Christ is scoffed at in many churches. The Holy Spirit's ministry is being minimized, instead of being magnified. The Church of Christ has not the place with many it used to have, and yet Jesus says "the gates of hell shall not prevail against it", and they shall not, if we go forth in his power. Important truths are obscured or neglected. There is a lapsing today because of the neglect of the preaching of repentance, faith, Bible baptism, Bible sanctification, the second coming of Jesus, the Deity of Christ, the ministry of the Holy Spirit, the ministry of healing for sick bodies, as well as the ministry of healing for sin-sick souls. Do we desire a revival? Let us have correct views of the temple, let the Word be brought out from the rubbish heaps, let us read it, determine to follow where it shall lead, for it has well been said: "'Tis one thing, friend, to read the Bible through;

Another thing to read to learn to do.
'Tis one thing to read it with delight,
But quite another thing to read it right.
Some read the Bible, I have often thought,
To teach the book, instead of being taught,
And there are few who through this volume
seek

To know God's will as though they heard him speak."

Josiah believed the Word. Do we, or do we try to explain it away. Let us take that Word for our guide. "Thy Word is a lamp unto my feet and a light unto my path." For our food. "Thy Word was found and I did eat it." "Thy Word became the joy and the rejoicing of my heart, for I am called by thy name, O Lord of Hosts." For our dessert. "It shall be sweeter than honey and the honeycomb." Never mind the scoffers. A man said "Up in our town there lives a widow who has a dog which, whenever the moon shines, goes out upon the steps and barks and barks away at it all night." Stopping short, he quietly began eating again. One of the company asked, "Well, judge, what about the dog and the he said, "that is all." And so it is with God's Word. The moon keeps on shining although the dogs bark. Sometimes they bark because of the wicked conscience which accuses them. The governor of the Bahama Islands was about to return to England. He asked the natives what he could do for them. They said "Tear down the light houses, they hurt our business." And what was their business? They were wreckers and therefore hated the light. Very true. Men love darkness rather than light because their deeds are evil. This Book, as someone has well said, is:

The charter of all true liberty.
The forerunner of civilization.
The molder of institutions and governments.
The fashioner of law.
The secret of national progress.
The guide of history.
The ornament and mainspring of literature.
The friend of science.
The inspiration of philosophies.
The text-book of ethics.
The light of the intellect.
The answer to the deepest human heart hungers.
The soul of all strong heart life.
The illuminator of darkness.
The foe of superstition.
The enemy of oppression.
The uprooter of sin.
The regulator of all high and worthy standards.
The comfort in sorrow.
The strength in weakness.
The escape from temptation.
The pathway in perplexity.
The steader in the day of power.
The embodiment of all lofty ideals.
The begetter of life.
The promise of life.
The star of death's night.
The promise of the future.
The revealer of God.
The guide and hope and inspiration of man.
Let us not be concerning the Bible, as a soldier was under Alexander the Great. They plundered the Palace of Darius in Persia and one of the soldiers found a leather bag containing jewels but he did not know it. In his stupidity he poured them out in the rubbish pile and went away with a smile on his face saying "What a fine sack I have found to carry my food in!" He gloated over the sack but he had thrown away the crown jewels of Persia worth millions.

The First Baptist Church of Corinth, Miss. has just purchased one of the best residences in the city for its pastor's home. It is a large nine room, thoroughly modern house on a beautiful lot in the best residence section of the city. The pastor, Rev. T. W. Young, and his family are already installed in their new home. Dr. Young has just been on the field four months and already there have been sixty additions to the church, most of them by baptism.

He will be next week with Rev. J. R. Hitt at New Salem.

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 pany the notice.

EDITORIAL

THE LAMB AND THE BOOK.

In two previous articles the effort was made to bring before us the "Lamb Slain", and "The Lamb on the Throne". In one of these it was shown the primary idea in the figure of the lamb was that of one offered in sacrifice, to take away sin. Until this is done, there can be no dealing of God with the human race. When this is done all access, a possible and all attainment and blessing are guaranteed. The second conception presented to us in the book of Revelation that of the Lamb in the Throne. He is not only on the throne of the universe, on God's throne, in the control of all the forces of nature and all the forces of nature and all the affairs of men: he must be enthroned in the individual heart. When this is done, according to the order in revelation he becomes next the revealer of God to men. The one who interprets his will he portrays his character, who unfolds his plan and purposes concerning man.

This is the meaning of that charming fifth chapter in Revelation in which the "book" or scroll is held in the hand of God on the throne, written within and without and sealed with seven seals. God is extending to men, to the world and angels, the offered revelation of himself and his purposes. He is anxious to make it known. It is the Father's good pleasure to reveal himself and declare his will. He does not willingly or arbitrarily hide anything from them which is for their good. Jesus said, "If thine eye be single thy whole body shall be full of light. That is if there is anything hidden it is not because God wishes it hidden, but because we have made the revelation difficult or impossible. God wishes to make himself and his will fully known to us. That is what he means by saying the scroll was written on both sides back and front.

But it is "sealed with seven seals. To man in the natural state God is completely hidden, his will is utterly obscured, they have no knowledge. To man he is an unknown God. The extended scroll in the hand of God is of no use, it is only a tantalizing mockery. The glances we catch of God in God in nature are unsatisfying. The fragments of knowledge which we derive from conscience or from the history of mankind of themselves are confusing and provoking when there is no fuller and surer revelation. John wept much when he saw just enough to know that he was in darkness. He is like many a man in whom the 'light of nature' is a flickering torch which blinds as much as it reveals. There have been many feelers after God, seekers after truth, who fall short of any satisfying vision of God or knowledge of his salvation.

But there is hope; there is assurance of help. One of the elders came to John and said, "Weep not, behold the lion that is of the tribe of Judah, the root of David, hath overcome to open the book and the seven seals thereof." Then he saw in the midst of the throne a Lamb standing as though it had been slain. Notice he has the same qualities we found in the previous mention of him. 'Slain' means that he has been offered in sacrifice for sin; "on the throne" means that he has been made king. When these two things are true in our experience of Jesus namely recognized as Saviour and Lord, then he becomes to us the revelation of the mystery of God. He will tell us fully all that may be known of Him. He is specially endowed with the Spirit of God, the fulness of the Spirit, the "seven Spirits of God." This endowment of the Spirit shows itself in great power (seven horns) and great wisdom (seven eyes). "He is to them that are being saved the power of God and the wisdom of God."

He comes and takes the book, or scroll, out of the hand of Him who sits on the throne, and assumes the responsibility of opening the seals and unfolding the revelation of God to men. At this all heaven is moved in wonder in adoration in worship. First the four living creatures and the 24 elders fell down before the Lamb offering incense and songs of praise. Then the contagion of worship spreads and the voices of myriads and myriads of angels take up the refrain, "Worthy is the Lamb" etc.

Jesus is the true and only revealer of God. No man knoweth the Father save the Son and he to whom the Son willeth to reveal him. He is the revealer because he is the Lamb slain and on the throne, his death resurrection and ascension. He becomes the revealer to us when we know him as Saviour from sin and as Lord in the life. It is to those who are in the spirit of worship, who are moved by the facts of his death and resurrection, and by the truths thus revealed that he begins to unfold the secret things of God. He becomes the soul's prophet, as he has already become our priest and king. We commonly speak of Jesus as prophet, priest and king, in this order. This may be the order of his coming into the world. But the order in which he comes into our experience is as priest and king and prophet. He first makes atonement for sin. He then becomes king in our lives, and then he reveals all the fulness of God to us and the richness of his purpose of grace. The Lamb with the Book is the prophet of God to the world, to our souls.

THE INVISIBLE GOD.

There is much in the Bible that is intended to teach us how we may like Moses "see Him who is invisible." Indeed one of the main objects of its teaching is to enable us to see with the "eyes of the heart", to be governed less by what we see with our physical eyes and more by what we see with our minds. Paul says "the invisible things of him are clearly seen, being perceived through the things that are made." Ro. 1:20. In Hebrews we read "For we are not come to a mount that might be touched (a palpable mountain which is discerned by the physical senses), but unto the city of the living God, the heavenly Jerusalem." Again Paul says: "That which eyes hath not seen, ear hath not heard, neither hath it entered into the heart of man, God hath revealed unto us." The knowledge of this world is attained through the five physical senses and by reasoning on these observations. But the knowledge of God is inward, spiritual, with the eye of the mind. When Jesus said, "God is spirit and they who worship him must worship in spirit and in truth." He meant that it is not the physical man which worships, but it is the exercise of the spirit of the man is that which worships.

We had a recent lesson in this truth in our so God is seen in his word, in his works, in his providence, in his personal dealing with us, and like a painter of cheap signs. A master painter Sunday Schools, when we studied the book of Esther. It is a book in which the name of God does not once occur, but in which the providence

and working of God are manifest on every page. Job said to God, "Thou art a God who hidest thyself." That is true only in the sense that he does not obtrude his name on everything he does, does not need to write his name at the bottom of every picture that people may know he painted it. Not every passing swain may discern the master's hand in the painting but a sympathetic and experienced student will have no difficulty in discovering the author. Rosa Bonheur does not need to put under every animal she drew, "This is a horse." It will not need identification. And in the larger field of history, in the current events of the world today.

But back to the Book of Esther. Not one in a hundred readers of the Bible, reading from Genesis on, when he comes to the book of Esther would probably ever notice that the name of God does not appear in the book unless his attention were called to it by some one. Like other books of the Old Testament the lesson or truth which is intended to be taught is not strung out in lengthy explanation, but is succinctly embodied in a story, a life, an example. If we understand the example it will help us to work out the unsolved problems in our own lives and experience which embody the same principle. The lesson of this book is how to see God, the invisible God, in the daily happenings of our own lives.

He does not pluck us by the sleeve and whisper in our ear, "This is God dealing with you." He does not whack us over the head like a tyrannical master and thunder in our ears, "Look who it is you are dealing with." More often God is not in the earthquake and fire and storm, but in the voice of gentle stillness. It is the sign of a Christian that he sees God in all his dealings with us, recognizes his hand in all that comes to us. Paul after saying, "If any man is in Christ Jesus, he is a new creation;" adds also, "All things are of God." Jesus said, "Blessed are your eyes for they see, and your ears for they hear." It is spiritual blindness, the judgment of God against abuse of our opportunity to see, what caused him to say, "By hearing ye shall hear and shall in no wise understand." The man who cannot or does not see the hand of God controlling in his life, working out his will and a worthy plan is spiritually blinded. The man who can read history or the daily papers without discerning the presence and working of God, needs to have the eyes of his heart opened. The man who can look up into the heavens and not see the invisible God is one on whose soul the curtains of eternal night have been drawn.

David prayed, "Open thou my eyes that I may behold wondrous things out of thy law." His prayer was more than answered, for in the nineteenth Psalm he not only looks upon the unfolding majesty of God in the heavens. The Heavens disclare the glory of God, but in the later part of the Psalm he says, "The law of the Lord is perfect restoring the soul, the statutes of the Lord are right rejoicing the heart etc." It is significant that in this psalm he says: "There is no speech nor language their voice is not heard, but their line is gone out through all the earth and their words to the end of the world." That is just another case of hearing where there is no audible voice, and seeing the invisible.

The coming of Esther to be queen of Persia, her opportunity for service to the people was of God. But not more so than the place which you and I occupy in His Kingdom today. Opportunity was hers and it is equally ours. God's deliverance of his people was real, though his name is not mentioned. Don't think because somebody is not saying to you every day "This is of God" that God is not in it all. He is "God over all, blessed for ever." Ro. 9:5. He "Is over all, and through all and in all". Eph. 4:5. "He is head over all things to the church." He is not far from any one of us for in him we live and move and have our being". He who makes the clouds his chariots, the light his raiment, the winds his messengers, may be seen by those whose eyes have been opened and whose minds are normally working.

Thursday, August 24, 1922.

THE BAPTIST RECORD

FIVE

WANTS TO KNOW.

When one knows that one does not know, but desires to know, what should one do? One thing at least seems sensible, and that is ask, and be willing to follow our God established leadership. Surely if the Holy Spirit is a guide into all truth, to "the called according to His purpose," there can hardly be confusion and mistic teaching. If so then, can an honest seeker for light, hesitate to accept the lead of our pulpits and writers?

Not long since, an interesting young preacher said, "It is sinful to teach children, in praying, to repeat 'Our Father which art' etc. I confess I do not know how a parent can teach the child to pray at all, under that teaching. Would it be better to wait until old enough to form their own petitions—just cut out, "Now I lay me down to sleep," and others like it? Well, I confess now, I don't like to do this, do you?

In a recent issue of the Record, some experienced brother, in giving an account of some successes he thought worth while, said, "I wrote a few lines of prayer and gave it out, and later wrote another prayer, and when the boy was called on, he was ready all right, and so was trained for service", or some such words. Now, let me again use my text, "I don't know". Does that not appear ritualistic? If writing out a prayer for another is correct leadership, why not have a prayer book, and go the whole cultured ritual? No, I don't know.

Some time since a fine young preacher in a meeting of days said many things forceful and helpful, but some of his hearers said, "something he had memorized," others said, "There is nothing new in all that". Is it plagiarism to memorize sermons, and call them one's own, or repeat from pulpit or press what college professors have taught one, calling it preaching God's Word to sinning believers, and to lost sinners? My text says, I don't know.

Again, when a church membership has gone all to pieces, some half-dead, some worse—under the preaching of one of the clearest gospel teachers there is, a pastor for years, then what can be the cause—the seat of the trouble? Well I don't know. Oh, the tenth is all right, and great, but there are "little foxes that spoil the vine." Ye do not what I say."

Were I not afraid that Bro. Lipsey will toss me aside, or afraid of our lawyer preachers, Bros. Cinnamon and Bacon, I would suggest a few church grand juries, and some trials, but they would ask, "what crime must a church member commit these times to be put upon trial?" This is not a criticism, but to ask for light from whomsoever will.

Earnestly, LUX.

(D. C. Perkins)

EDUCATION COMMISSION.

D. M. Nelson, Sec'y.

Study of Classics Increasing.

It is surprising to learn from the report of the American Classical League, which is affiliated with the National Education Association, that study of classics in secondary schools throughout the United States has a larger gross number of pupils enrolled today than ever before.

The reaction in recent years against the study of dead languages and ancient literature has been so marked, and, judging by the drift of opinion and general comment in educational circles, so large a proportion of high school and college students have selected courses that include only English and modern languages, that it has been naturally assumed by many that Latin and Greek and their literatures were decidedly out of favor.

A speaker at the league meeting said, however, that in all probability a larger proportion of our total population is being brought into some contact with the classics than at any former time. By his he does not mean students in schools only, but an interest derived by the general public in part from a growing knowledge of the importance of a classic training in connection with various professions and scientific pursuits; in part from an increased desire for information concerning

international affairs, the character of foreign people and their historic background.

Another speaker urged that it is distinctly unfair to young men and women who must find through the medium of the classics their approach to the fields of activity in which they will be most efficient and are to enter upon certain vocations, that they should be sent by short cuts, often mistakenly represented as sufficient, and which may bring to them vocational recognition but will prove to be a handicap because they have not provided a proper background and foundation. Much earnestness and eloquence seem to have been manifested by the speakers at the league convention. The full reports should be of value to educators and students as well.

Thoroughness the Student's Need.

The central and most significant thought of the message sent by Secretary Hughes to the National Education Association and read to that body was his implication that in modern education there is a lack of insistence on the hard study that makes for mental discipline and therefore mental strength. He regretfully discerns not only in pupils of elementary schools, but in students of all grades, a conspicuous lack of accuracy; which means that they have not been trained to hard work and thorough mastery of their subjects; that they have not had the self discipline which would give them the correct use of our language and the "modicum of information which every one should possess."

Mr. Hughes believes in the beneficial mental effect of hard study and says that as he looks back upon his life he thinks that its best lessons were the hardest. Even along the line of special aptitude it is the severe mental exercise, the overcoming of real obstacles that count. His mother's insistence in his childhood on the daily exercises in mental arithmetic have been worth more to him, he says, than all the delightful dallings with intellectual pleasures he has ever had. "I am one of those who believe in the classical and mathematical training," he adds, "and I do not think that we have found any satisfactory substitute for it. But the important point is the insistence upon concentration and thoroughness."

Too much scattering in our high schools and academies, and too much liberty in choosing courses of study in colleges tend to lack of thoroughness. Mental disciplines and self control are especially needed for the citizen of a democracy, and these, like strength of body, can only be attained through stern mental exercise. Mr. Hughes does not advocate going back to the three R's though he evidently thinks that there is much crowding of the curriculums; he does urge concentration and hard study of the main subjects that are taught.

This criticism by the secretary of state, whose intellectual power and poise are great, is not new. Many persons have noted the tendency of modern teaching to make learning easy, to present the mental papulum to children in a predigested form, as it were; but coming from such a high source his comments should have special weight and influence with the leaders and best thinkers in the educational field.

PREPARING FOR VICTORY.

When the 75 Million Campaign was launched three years ago, the first step towards victory, after Preparation Month, was the simultaneous canvass throughout the South for subscriptions to all our denominational papers.

Southern Baptists succeeded gloriously in that initial Campaign. The subscription lists of the state denominational papers, Home and Foreign Fields and Royal Service were practically doubled. As a result of this enlarged circulation of our denominational papers, several hundred thousand Baptists were able to keep in touch with the Campaign, week by week. Having been informed, they were easily enlisted, and the goal was not only reached but passed during Victory Week. Beyond all question, among the greatest human factors in the winning of that victory were the de-

nominational papers.

We face a similar task to-day. At least one-half million men and women who have come into our churches since that time are to be reached during Reinforcement Month in November. The plan which we adopted three years ago of putting the denominational papers into the hands of these friends will prove equally effective if followed this year. Let us try it. For the amount of money involved, we have no doubt that it will be the best paying investment we can make in Kingdom service?

WHY READ BAPTIST PAPERS?

Why should we strive to place denominational papers in every Baptist home?

1. For the information in its pages. Christ's men and women, who have kept in touch with Baptist progress all over the world, will the more readily respond to the call of great opportunities.

2. Because of the inspiration of its messages. In the homeland and on the foreign field may be found a host of workers who have been led by the denominational paper to dedicate their lives to Christ's service.

3. For the sake of evangelization. As we read in the denominational paper of the great meetings held in many communities, we take courage and press on in the great work entrusted to us. Furthermore, the denominational paper is itself a messenger of light and life to the lost. Dr. Mullins tells of one family of six in Alabama, led to Christ through the reading of a denominational paper mailed to them by friends in another state.

4. The denominational paper indoctrinates. Men and women who read it regularly are able to give a reason for the faith that is in them, and are not easily swept away by unscriptural and heretical propaganda.

5. It summons the soldiers of Christ to the same task at the same time. Nehemiah kept by his side the man that sounded the trumpet, and said, "In what place soever ye hear the sound of the trumpet, resort ye thither unto us; our God will fight for us."

THE BAPTIST PAPER HELPS ALL CAUSES.

6. The denominational paper leads us in the building of our institutions, missionary, educational and benevolent. All of them depend to a large extent on a denominational paper which, week by week, keeps its readers informed of the development and needs of such institutions.

7. All departments of our organized work are given due attention. The Sunday schools, the young people, the elect women, the students in our colleges, are remembered week by week in the denominational paper.

8. The denominational paper provides suitable reading for the home circle. The father and mother, the growing boys and girls find its pages clean, inspiring stories and human interest sketches.

9. It counteracts the flood of evil literature. The whole country is being deluged by immoral books, magazines, and papers. The surest way to overcome evil literature is to sow the land down with the right sort of reading.

10. We are given in the denominational paper the Christian interpretation of world events.

The Editor spent four days in a meeting with Pastor J. S. Perry, a Mississippi College Ministerial Student, at Gatesville. This is a comparatively new organization without a church house, but they are carrying on with two Sundays a month preaching, a Sunday School, two BYPU's and a WMS. There were good crowds at the meeting, more than the school house would hold. There were three additions for baptism and some renewals.

Pastor F. L. Litchfield preached in his own meeting at Cowart, Tallahatchie County. Eight were baptized and two received on statement.

Rev. M. M. Grant of Ocean Springs has recently come to the Baptists from the Methodists and is ready for service anywhere the Lord leads.

THE SANCTIFYING WORK OF THE HOLY SPIRIT.

2 Cor. 3:18.

By B. P. Robertson, D. D.

We must always keep in mind that Christianity is a spiritual religion. And we must always remember that the time in which we are living is the dispensation of the Holy Spirit. It is important that we understand that this dispensation of the Holy Spirit means that the third person of the Holy Trinity is abiding in the world to make effective in the lives of men the redemptive work of Christ. One of the works of the Holy Spirit in a human life is regeneration, which is followed by the other work of sanctification. As soon as the Holy Spirit regenerates a person He takes up His abode in that life and begins His work of sanctifying it.

1. The Threefold Depth Experience of the Believer.

(1) The first condition and experience of man before he becomes a believer is death in sin, which is his natural state. "And you did He make alive, when ye were dead through your trespasses and sins." Eph. 2:1. The second condition and experience of man before he becomes a believer is his death for sin which is his judicial state. "Wherefore my brethren, ye also were made dead to the law through the body of Christ; that ye should be joined to another, even to him who was raised from the dead; that ye might bring forth fruit unto God." Rom. 7:4. "For the love of Christ constraineth us; because we thus judge, that one died for all, therefore all died; and He died for all, that they that live should no longer live unto themselves, but unto Him who for their sake died and rose again." 2 Cor. 5:14, 15. "I have been crucified with Christ; and it is no longer I that live, but Christ liveth in me." Gal. 2:20. The third condition and state of the believer is his death to sin, which is his flesh; ye shall live." Rom. 8:13. "How shall we that are dead to sin, live any longer therein?" Rom. 8:2. "For he that is dead is freed from sin." Rom. 8:7. Thus we see that the justified and regenerated man passes through these three conditions and experiences and states, and he is enjoined to live the sanctified and not on things on the earth". Col. 3:2. The scriptures teach that the regenerated man is dead and buried to the life of sin.

II. The True Doctrine of the Believer's Sanctification.

The Antimonians teach that since Christ's obedience and suffering satisfied the Divine Law, then the believer is free from further obligation to obey the law, using Romans 6:14 which reads "For we are not under the law, but under grace". They support this position. But this scripture, as the connection shows, was not intended to teach such a doctrine. Matt. 5:17-19; 1 Cor. 10:4; 1 Peter 1:18; Rom. 10:4; Gal. 3:13; Col. 2:14; Rom. 8:9-10-15; Gal. 5:22-24; Rom. 3:1-6, 8, 14, 15, 22; Rom. 8:4. These scriptures teach that while you are under grace in security of salvation, you are under the law in the practice of salvation. In other words salvation does not mean lawlessness, but willing obedience.

The Perfectionists teach that the believer may become perfectly free from sin in this life. But they assume this position on a false basis. This position is based on a wrong conception of law as graded and a wrong conception of sin as simply voluntary acts, and a wrong conception of the human will as able to choose at any moment. The Perfectionists take this position on 1 John 3:6, 9. "Whosoever abideth in him sinneth not; whosoever sinneth hath not seen Him; neither knoweth Him". Whosoever is begotten of God doeth no sin, because His seed abideth in him; and he cannot sin, because he is begotten of God." But 1 John 1:8, 10, teaches the opposite of Perfectionists. "If we say that we have no

we deceive ourselves and the truth is not in us". "If we say that we have not sinned, we make him a liar and His word is not in us". The truth here is that the believer does not sin purposely in spirit because he is born of God; but he does sin in the body because it has not been regenerated.

The Bible doctrine of sanctification is that the Holy Spirit continues his operations in the life of the believer by which he maintains and strengthens the Holy disposition imparted to him in regeneration. This sanctifying work of Christ by the Holy Spirit is two fold: the work of Christ for the believer, destined to effect reconciliation toward God; then the work of Christ by the Holy Spirit in the believer, destined to effect sanctification in his life. The word teaches that this sanctification of the Holy Spirit includes the whole nature of man, as indicated in Eph. 4:17-24, Matt. 12:33-35, 2 Cor. 7:1 and Rom. 12:1-2. The word teaches further that this sanctification work of the Holy Spirit is progressive, as indicated in Gal. 5:17, 2 Cor. 7:1, Rom. 8:13, and the scriptures again teach that this sanctification work of the Holy Spirit will not be completed in this world, as indicated in 1 John 1:8, 1 John 5:18, Colos. 10:12 and 2 Peter 2:20. But the word of God does teach that this sanctification of the Holy Spirit will be completed after this life on earth, as indicated in Rom. 8:29, 1 John 3:2, 1 Cor. 50:58, Rev. 21:27. Biblical sanctification means that the believer is set apart for sacred service and that he is in the process of becoming holy under the Holy Spirit, consummated after this life.

III. The Divine Method of Sanctifying the Believer.

There are several divine elements in the divine method of sanctifying the believer. The first divine element is the indwelling Holy Spirit witnessing with the spirit of the believer that he is a child of God. John 14:26. The second divine element in the divine method of sanctifying the believer is the indwelling Holy Spirit enlightening the mind of the believer in the things of God. Eph. 3:16. The third divine element in the divine method of sanctifying the believer is the indwelling Holy Spirit purifying the sinner and the resultant outer life for communion with God. The fourth divine element in the divine method of sanctifying the believer is the indwelling Holy Spirit strengthening the life for service in the vineyard of the Lord. 1 Cor. 3:16.

There are several human elements in the divine method of sanctifying the believer. The first human element is that the believer must recognize the presence of the indwelling Holy Spirit and yield the life to him. 1 Cor. 3:16, 17. The second human element is that the believer must co-operate with the indwelling Holy Spirit in his work of sanctifying him. Phil. 2:12, 13. John 17:17. The third human element is that the believer must surrender his spirit, mind and body to the indwelling Holy Spirit that he may have right of way in the life. 1 John 3:3. Thus we see that there is a co-operation of the believer with the Holy Spirit in his sanctifying work and that this co-operation is absolutely necessary. There would be more sanctifying work of the Holy Spirit in the lives of believers, if there was a more hearty co-operation with him.

IV. The Means used in the Sanctification of the Believer.

The word of God is the primary means which the Holy Spirit uses in this sanctifying work. He will use the word which the believer lays up in his heart to prevent him from sinning. Ps. 119:11. He will use this word laid up in his heart to keep the life cleansed from sinful defilement. 1 Peter 1:22. The Holy Spirit will also use this treasured word to create in the heart a constant hatred of sin. Ps. 119:104. Then He will use the Holy scripture which the believer has been laying up in the heart to induce constant obedience in life. And again the Holy Spirit will use the word of God which

is able to make us wise unto salvation in the securing of salvation and its completion. 2 Tim. 3:15-17. Furthermore He will use the scriptures in enlightening the believer in spiritual and heavenly things. Heb. 5:12-14. Again He will use the word of God in producing in the believer the abundant life unto God. John 6:33. He will also use the blessed word in making the righteousness of Jesus Christ real in the life of the believer. 1 Peter 1:23. And again He will use the word as a sword to destroy evil in the life of the believer. Eph. 6:17. Then He will also use the word in the impartation of spiritual gifts to the believer. Eph. 4:11-16.

Then again the Holy Spirit will use some other means as secondary in the work of sanctifying the believer. One of these is the consecrated works of the believer in the service of Christ in the world. John 14:23. Eph. 6:20. Then He will also use the Providence of God in the life of the believer in accomplishing His sanctification in this world. He will also use the constant praying of the believer in the blessed work of sanctifying his life. John 4:23-24. Then He will use the association of the believer in this world. 2 Tim. 3:17. And again He will use the observance of the Lord's day in worship to accomplish this sanctifying work in the life of the believer.

And I may say that He will use the services of ministers in this sanctifying work in the life of the believer. Eph. 4:11-16.

The purpose of all this sanctifying work is that the regenerated soul, the babe in Christ, may grow and develop into manhood and womanhood in Christ Jesus. One of the greatest needs of the believers in Jesus is this work of sanctification. The believer who will not permit the Holy Spirit to use these means in sanctifying is his own worst enemy. This spiritual poverty in heaven will be a lamentable condition.

THE OPEN CONFLICT.

The rationalists have become desperate. They admit the reality of the conflict, and Dr. Fosdick, one of their leaders, has summoned the host, with the slogan, "Shall the fundamentalists win?" This is very different from the old-time procedure, when they did everything to give the impression that the differences were only those of interpretation, and that there was no reason for contention between the two parties. This soothing and covering process was carried so far, the terms deity and divinity were applied to our Lord, and then defined by saying perfect humanity was deity and divinity. Even the leader mentioned above canvassed the mission field with the chief purpose of quieting the rising contention and separation and of persuading the missionaries that the liberal and conservative were one in essentials, and could work together in missions and elsewhere. Since his return, he has kept up a fusillade against the fundamental principles of historic evangelical Christianity, using every weapon of ridicule, special pleading and appeal to the promised progress of Modernism. He sneers at the God of the Hebrew Scriptures, "as a magnified man, who could walk in the garden in the cool of the day, or hide Moses in the cleft of the rock, where he could not see God's face, but could see his hinder parts". He scoffs at the old miracle narratives of axe-heads floating and fishes swallowing men. If he believed in the resurrection of the Body of Christ, the supreme miracle of the New Testament, those of the Old Testament would be easy when given on credible testimony. This disbelief of one implies the disbelief of the other.

This change from covert pretensions to open candor and definite issue is wholesome, if only the conservatives will awaken with the same earnestness to the reality and intensity of the conflict and the seriousness of the results. The temptation of too many conservatives is to be-

come like the pacifists, who were too proud or too pious to fight and who in the time of national jeopardy desired to give themselves to the occupations of peace, and discourage the maintenance of necessary warfare or leave the burden thereof to be assumed by others. There are men in the pulpit and the pew to-day who conceive it to be their first duty to build up their church as a successful organization, and let others meet the conflict in which the very foundations on which their congregations rest and the very purpose for which they exist are in severe peril. In ordinary times, the pastor who serves his congregation best, serves his denomination best, and he who serves his denomination best serves the whole visible church best. But in the time of intense and vital attack upon the foundations of faith, then every true minister, officer and member, while he does all in his power to promote his congregation, at the same time, also, should "contend earnestly for the faith once for all delivered to the saints," that is all the same.

It must be remembered that it is the great fundamentals of historic Christianity, held by the early church and by the Greek, Roman and Protestant branches of the church, and without which fundamentals there is no Christianity, that are now under fire by the combined forces of rationalism within and without the church. Every loyal believer should openly and unflinchingly take his stand for them. Some worthy evangelicals have been deceived by the controversy which has been and now is being pressed by the rationalists as the aggressors. By this neglect of the actual contention, they are abetting the enemy.

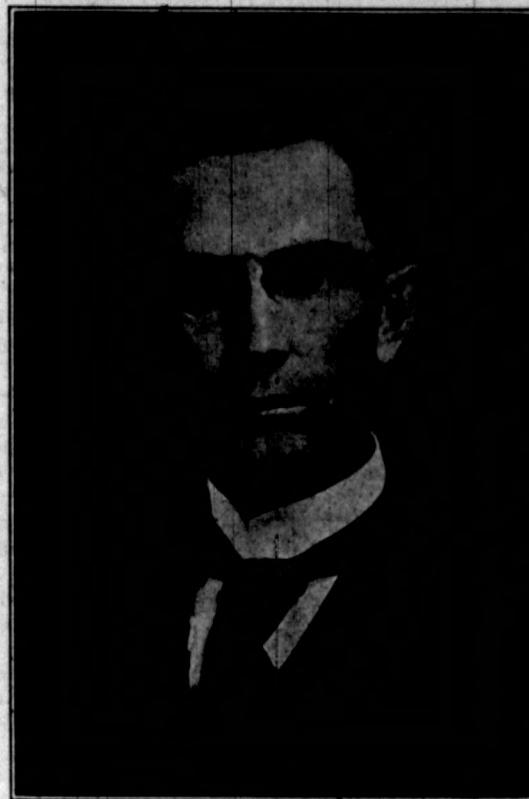
There is no mistake but that there is developing a division among those professing to belong to the evangelical church. One one side are the rationalists whose center of authority lies within the man's self, every man being a law unto himself. On the other side are the faithful believers who hold the Bible of the Old and New Testament to be the very Word of God and the only infallible rule of faith and practice. They believe and rest in its plan for eternal salvation, and they are opposing error and seeking to win all men to faith in Christ. This is not a personal controversy, nor is it any examination of hearts or of personal faith. The conflict is on teachings and plans of operation. THE PRESBYTERIAN stands four-square for the principles of the evangelical faith, and for this it will stand, and if it ever goes down, it will be with the Blue Banner of the Cross nailed to the masthead without compromise. The rationalists have become very bitter, and in public print as well as in personal letters they have poured out their vitriol because we refuse to support them or to let them alone.

However, while our hope is in Christ alone, and our strength cometh from him, yet we greatly appreciate the multitude of letters which come from loyal brethren who are carrying on the same conflict.

Rationalists are divided into two parties: those who live in their own habitations and stand in their own company, and those who infest the homes of others and are either too much afraid or too shrewd to go to their own place, and their own company.

—The Presbyterian.

We received last week the tidings of the death by drowning of that veteran of the Cross, Missionary L. W. Pierce, who had served so nobly in China. He went to China years ago and has done a great work in that country. He was located at Yang Chow. In his last letter to the editor of the Baptist Standard he commended the fight against modernism. He wrote: "Let those brethren who are gifted with the pen speak through the papers. Their influence will be felt on our mission fields. We need such help now. We have been praying much that the destructive influence of modernism, as it is called, might be checked. Per-



Dr. Webb Brame

Dr. Webb Brame pastor of the church at Drew, is a native Mississippian, born in Kemper County, thirty-eight years ago. He graduated from Mississippi College, class of 1907; from the Southern Baptist Theological Seminary, Louisville, Kentucky, Th. M. 1913, Th. D. 1915. Was pastor First Baptist Church, Vicksburg, 1915-1916, New Albany Baptist Church 1917-1918. Resigned at New Albany to become Chaplain 162nd Depot Brigade. Came to the pastorate at Drew, in 1919. Married to Miss Grace Stroud, Shreveport, La., 1907, and blessed with four daughters.

This short sketch merely suggests the preparation of this splendid young pastor for a life of useful service. Studious, energetic and consecrated, with a foundation so splendidly laid, his future place in the Master's work is assured.

haps on no mission field has this wolf been so active as here in Central China. You and the brethren at home have been praying for us, and giving your money to keep us on the field, and now we come to you all with a special request that you do all in your power to remove this wolf from China. Our religious papers are a power for this work." At that time he enclosed a tract by Miss Dora Yu, a Chinese Christian, in which she said: "From among the returned students I think it is safe to say that 90 per cent are in favor of this new theology. Some friends of my own who went to America for theological training have returned with their faith wrecked. One is now pastor of a church, but it comes to me from different sources that he is no power in preaching, but that he is a stumbling block to many. Missionaries, especially on the coasts, are placing great stress on educational work. Of course, education is needed, but the greatest need of all is the soul's salvation. Otherwise we simply produce polished sinners." May we heed the wise words of our departed comrade and his fellow-workers. A diluted Christianity will not win its way anywhere in the world. It may produce a certain sort of culture, but it will not save. This is true in China and America alike.

—Baptist Standard.

RECEIPTS OF FOREIGN MISSION BOARD FROM MAY 5th TO JULY 31st.		
	1922	1921
Alabama	4,682.09	6,650.87
Arkansas	125.00	721.50
Dist. Columbia	600.00	3,909.76
Florida	2,170.45	3,433.58
Georgia	11,404.80	17,746.40

Illinois	100.00	2,620.00
Kentucky	7,312.68	26,174.47
Louisiana	19,4.39	2,002.00
Maryland	4,180.00	6,430.00
Mississippi	8,934.20	6,208.24
Missouri	250.00	61.58
New Mexico		
North Carolina	8,016.31	10,378.91
Oklahoma	4.60	1,188.40
South Carolina	7,945.00	5,542.50
Tennessee	7,944.50	133.60
Texas	68.75	178.73
Virginia	10,100.00	22,341.84

Pastors should follow up the lists of those who received the Baptist Record complimentary for several weeks, on our recent proposition, and secure as many subscribers from among them as possible. The Record will be of unusual interest during the fall on account of the Centennial Celebration, the State Convention, the Reinforcement Campaign, etc.

Rev. G. W. Riley has just held three good meetings with pastor W. S. Rogers at Holly Springs, Wanilla and Macedonia and is now in a meeting at Damascus with Pastor H. C. Joyner.

Is your church remitting monthly on the 75 Million Campaign? The Campaign is designed to put the money where it is needed when it is needed. It is needed by every cause every month. No church has the right to hold the money in its treasury. As soon as the money is given it becomes a trust fund in the hands of the church and should be handled accordingly.

MISSISSIPPI WOMAN'S MISSIONARY UNION

STATE OFFICERS

1st Vice-President—Mrs. R. L. Bunyard, Canton.
resident—Mrs. A. S. Aven, Clinton.
2nd Vice-President—Mrs. M. F. Doughty, Shaw.
3rd Vice-President—Mrs. C. Longest, University.
4th Vice-President—Mrs. J. K. Armstrong, Louisville.
5th Vice-President—Mrs. James Champlin, Hattiesburg.
6th Vice-President—Miss Jennie Watts, Columbia.
7th Vice-President—Miss Jennie Watts, Columbia.
W. M. U. Vice-President—Mrs. A. J. Aven, Clinton.
Recording Secretary—Mrs. P. L. Lipsey, Clinton.
Young People's Leader—Miss Fannie Traylor, Jackson.
College Correspondent—Mrs. D. M. Nelson, Clinton.
Training School Trustee—Mrs. J. L. Johnson, Hattiesburg.
Margaret Fund Trustee—Mrs. W. H. Davis, Jackson.
Mission Study Leader—Mrs. H. J. Ray, Grenada.
Personal Service Leader—Mrs. Henry F. Broach, Meridian.
Stewardship Leader—Mrs. R. B. Gunter, Jackson.
Corresponding Secretary—Miss M. M. Lackey, Jackson.
White Cross Work—Mrs. Henry F. Broach, Meridian.
Treasurer—Mrs. M. M. Lackey, Jackson.
Editor W. M. U. File—Miss M. M. Lackey, Jackson.

OTHER MEMBERS EXECUTIVE BOARD

1st. District—Mrs. E. L. Covington, Hazlehurst.
2nd. District—Mrs. E. L. Martin, Indianola.
3rd. District—Mrs. Wm. B. Jones, Baldwyn.
4th. District—Mrs. E. L. Carpenter, Starkville.
5th. District—Mrs. E. J. Pack, Laurel.
6th. District—Mrs. E. A. Taylor, Brookhaven.

Let us not fail to use our Watchword, and sing our Hymn for the year at our associational meeting. "God is able" "How Firm a Foundation."

We are so thankful for the calls that are coming in for tags for Baptist Bundle Day, or for bundles that may be forwarded even before Bundle Day. If your society has not yet sent for tags, let us hear from you. Each society will want a part in this splendid work.

The funds for our State Scholarship girls is coming in a bit slowly. One district—the fourth—has done well so far, and we are sure each district will secure the entire amount of \$150,000 before the Alleged Blue Mountain and Woman's College open. But we shall all feel better when we have the entire amount in hand. Let us stress this matter at our association, if we have not sent in our quota before that time.

Has your society been singing "Subscribe, My Lady, Subscribe" until each member sings it joyfully—and then subscribes—for ROYAL SERVICE? Let us be sure and sing it at each Rally and each associational meeting, while some one sees each lady present and takes up subscriptions. Mississippi wants to meet her quota of subscribers this year. If you have not copies of the song, send to this office and we will supply you.

"If you have half an hour to spare don't spend it with some one who hasn't."

The great value of the widow's mite lay in the fact that it was set her "spare cash".

PLEASE NOTE: Our week of Prayer for State Missions will be observed this year the first week in October. Programs will be mailed out to each society in plenty of time.

OUR CENTENNIAL.

We are sure that all readers of the Baptist Record have been impressed by the notices in the Record of our approaching Centennial Anniversary.

A large booth has been secured on the Fair Grounds and in this there will be a display of all phases of our Baptist work.

Our W. M. U. is privileged, of course, to have part in this. If you as an individual, or if your society, or your Association or your District has anything that will add to this display please let us have it.

The issue of the Baptist Record of October 12th will be our Centennial number. In this we would like to feature short sketches of fifty words or

less of prominent WMU workers who have gone on to glory. Sketches of brethren of other days will be featured in this same manner. Beloved send us a message of some one who has helped you in the past and who deserves a place in this issue.

This issue of the Record alone will be worth the price of the paper for the entire year. Every Baptist family of the State will want it. Suppose we begin right now to procure subscriptions. Let us see which one of us will send in the largest subscription list by October 1st.

FROM THE THIRD DISTRICT VICE PRES.

Last week I attended the Lee County W. M. U. Association which met at Shannon. It was a splendid meeting and I got fresh enthusiasm and inspiration from contact with the women. I am delighted with Miss Wilma Bucy. She is surely the right person in the right place, and I hope the Third District can keep her when she comes back from the Training School next year.

Last Friday I met with the Marshall County women at Holly Springs and we had a good day. There are only twelve churches in that association. There were representatives from four W. M. U.s and two G. A.s. Altogether about fifty women present. Miss McCalip was with us also. She remained to hold an institute with them where she did very splendid work.

W. M. U. ASSOCIATIONAL MEETING LEE COUNTY

The Lee County Woman's Missionary Union Association closed at Shannon with 65 women present. Nine societies sent representatives and a splendid report was read from each. Great progress was shown in the work, due to the labor of Miss Wilma Bucy of Verona who has been the associational organizer. Miss Bucy has spent two years in the W. M. U. Training School at Louisville. The District Vice President, Mrs. C. Longest of Oxford, was present and gave many helpful suggestions.

The morning hour was opened with the devotional led by Mrs. J. T. Dabbs of Shannon. Committees were appointed and a very unique demonstration programme, in two acts, composed by Mrs. C. P. Long of Tupelo, was given by the Netleton W. M. U. The luncheon and social hour was a credit to Shannon, under the direction of Mrs. Jack Vaughan. The afternoon was spent in hearing reports from the various WMS. Miss Bucy gave a report of her work and Mrs. Longest in an inspiring way told of the work to be accomplished in the coming year.

The following officers were elected for the ensuing year: Mrs. John Brown, Tupelo, President; Mrs. J. B. Black, Tupelo, Young People's Leader; Mrs. I. E. Roberts, Netleton, Mission Study Leader; Mrs. J. L. Arnold, Shannon, Stewardship Leader; Mrs. John Partlow, Plantersville, Personal Service.

Association closed to meet at Shannon in August, 1923.

W. M. U. RALLY DAY AT PASCAGOULA.

Thursday, August 10, will be remembered as a red letter day for the Woman's Missionary Unions and their auxiliaries of the Gulf Coast Baptist Association who met at the First Baptist Church in Pascagoula for an all day program, consisting of business, social and spiritual fellowship. While the program was not to begin until 10 o'clock there were early arrivals from various churches who were met by committees from the local union. Six churches sent delegates who met in the capacity of an annual associational convention and rally day for the purpose of stimulating interest in the missionary work of the churches and the social work among young people. The meetings were held in the auditorium of the First Baptist Church and a delightfully refreshing hour was spent at noon at the Community House where a splendid luncheon was served to all the delegates and their friends by the ladies of the Pascagoula Baptist Church.

The following delightful and well rendered program filled up the day:

MORNING SESSION 10:10 to 12:00.

The meeting was called to order by Mrs. J. R. Kelley, Vice-President of the Woman's work for the Association, and after the singing of the W. M. U. song "How Firm a Foundation", Rev. William B. Haynie, pastor of the church, conducted devotional exercises and made a splendid talk which started the meeting off on a high plane. Next was the welcome address by Mrs. V. E. Reynolds, Vice-President of the local W. M. S. Reports were then read from the various W. M. U.s of the Association which were highly interesting and well received. The solo by Miss Hazel Chidsey was a rare treat. Mrs. Canty was at the piano. After this delightful social number Mrs. J. N. Rape of Moss Point, discussed the Mission Study Courses. Another interesting feature of the program was a missionary pageant by Mrs. Cowser and eight of the junior girls. The meeting was closed for lunch by prayer by Mrs. J. C. Watts.

AFTERNOON SESSION 1:30 to 4:00.

1. Song: "Tell me the Old, Old Story" by congregation.
2. Prayer — Rev. L. I. Thompson, E. Moss Point
3. Young People's Work — Mrs. R. E. Eley, Moss Point
4. Personal Service Report — Mrs. W. M. Coates, Gulfport.
5. Vocal Solo — Miss Eddith Morris with Mrs. Canty at the Piano.
6. Stewardship — Mrs. H. C. Williams
7. Closing Prayer — Mrs. Rape, Moss Point

Among the delegates and visitors representing the churches were the following:

GULFPORT: Mesdames J. R. Kelly, Minnie Dodd, Harry C. Williams, W. M. Coates

BILOXI: Mrs. A. J. Causey
MOSS POINT: Mesdames J. E. Hassel, Mary Brock, Annie Calloway, R. C. Eley, J. N. Rape, J. A. Bennett, Allen Jones, Miss Bessie Brock.

MOSS POINT: Rev. L. I. Thompson, Mesdames L. I. Thompson, Mary Hudson, Lena Moria, P. L. McLeod, Miss Annie Hudson

KREOLE: Mesdames G. T. Davis and W. R. Turner

PASCAGOULA: Rev. William B. Haynie, Mesdames William B. Haynie, W. H. Wright, J. R. Pounds, R. Whatley, J. F. Taylor, Ollie Clark, Harris Hardy, J. E. Switzer, V. J. Winters, W. T. Harris, R. N. Cowser, V. E. Reynolds, Vice-President of the local W. M. S., Audrey Mozingo, W. W. Robinson, Secy Local W. M. C., S. B. McIlwain, President local W. M. S., H. U. Canty, J. H. Williamson, E. B. Blackwell, Frank Newby, W. R. Kell, J. C. Watts, Misses Eddith Morris, Jenie West, Lillie D. Robinson, Lottie Wright, Lena Hall, Hazel Chidsey.

Mrs. S. B. McIlwain, President

Mrs. W. W. Robinson, Secy

Pascagoula, W. M. U.

Next week we are expecting the Baptist Record to be issued from "The Baptist Press". Our relations with the former printers, Hederman Brothers have been most pleasant and business dealings have always been conducted on an honorable basis. They are our friends and the change has been made only because we believe Baptists ought to control and use their own plant.

Brother A. J. Linton reports a good meeting at Wayside in Yalobusha County. Eight additions to the church, ranging in age from 26 to 75 years. The church was greatly awakened, congregations good. This is the second meeting brother Linton has held at this place and he was invited to hold another. This week he is at Glumer, Covington County.

George County Association meets with Rocky Creek Church, Route No. 2 Lucedale, October 11 and 12.

Thursday, August 24, 1922.

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B. Y. P. U. DEPARTMENT

AUBER J. WILDS, Field Secretary, Oxford, Miss.
"We Study That We May Serve."

A BIG DAY FOR BAPTISTS.

October 20th is going to be a big day for Baptists, such a day as none of us have ever seen. Jackson is the place where the activities will be staged, and if you miss being there we can but be sorry for you. All that week we will have on display in the Liberal Arts Building such things as will be interesting to Baptists, and the Sunday School and BYPU departments will have a booth in which will be shown interesting things relating to these two departments of our work.

There will be a big parade.

On Baptist day we plan to have a big parade of ten thousand Baptists from all parts of the state. The Colleges will have their representatives, the Sunday Schools will have their line of march and other departments will be represented in the parade. We want to have the BYPU in line.

Five Thousand BYPUpers.

Out of the ten thousand Baptists, at least five thousand should be Young Baptists, BYPU members. It will be the greatest tribute to the zeal of our young people if we can form fifty percent of the line. Some BYPU's ought to be there 100% strong that day, and every BYPU ought to have some representative.

Wear Your Name.

Let every BYPU prepare some kind of a badge (white ribbon printed in green will be nice) for every member to wear with the name of your town or church on it. Come prepared to add enthusiasm as well as one in number to the celebration.

"The End of a Perfect Day."

The day will close with a wonderful pageant that will be staged at the fair grounds on the evening of the 20th. This pageant will portray Baptist growth for the past hundred years and will be a fitting climax for Baptist Day.

Rates will be given by the railroads, so be sure to inquire about this when buying your ticket.

Read everything you see in the Record and elsewhere that tells about this great day we are going to have. Remember the day, October 20th.

THE SUMMER IS ENDING.

Just a little while now and the summer will be gone and your chance to do extension work grows smaller. Have you organized that other union that you have been saying that you were going to organize? It is good to say that you are going to, but it is better to carry out the thought and really organize, and remember that every church needs a BYPU for its Juniors, its Intermediates and its Seniors, and when possible organize all three in the church.

OCTOBER AND NOVEMBER.

We are putting on a vigorous campaign during the months of October and November for our 75 Million Campaign during the months of October people who have come into the Kingdom and into our churches since the campaign was launched several years

ago, and the fact that many of these have never been enlisted in the campaign makes it necessary for us to revive the campaign for them. You will hear definitely right away just what our plan is, be getting ready to get right into the plan. One thing will be the "Three Minute Speeches" every Sunday. We will furnish these to every BYPU upon request. This will be a good time for the Treasurer of the BYPU to be active. Read what you get and act upon the suggestion.

HAS YOUR CHURCH ELECTED
A B. Y. P. U. DIRECTOR?

THE SUNDAY SCHOOL BOARD PUBLISHES THREE GRADES OF BYPU QUARTERLIES, THE JUNIOR BYPU QUARTERLY FOR BOYS AND GIRLS 9-12; THE INTERMEDIATE BYPU QUARTERLY FOR BOYS AND GIRLS 13-16, AND THE QUARTERLY FOR SENIORS.

Vicksburg and Jackson to have their Training Schools in October.

First church Vicksburg will be the place of meeting for the annual BYPU Training School beginning first Sunday in October, and Second Church Jackson will be the host of the Annual City BYPU Training School of that city beginning the second Sunday in October. Plans have already been made for these two schools and everything points to a greater weeks work than any previous Training School.

New Bethlehem, Simpson Co. Dr. J. C. Greenoe has just closed a meeting in the New Bethlehem Church, Simpson County, and as usual organized a BYPU so that these new converts might have a chance to develop the Christian graces. Mr. John Pruitt was elected president.

Another County Encampment Planned Clarke County Baptists are to enjoy their first County Baptist Encampment during the week August 27-Sept. 1st. This promised to be a week that will move the work in Clark County forward in a great way. We are expecting every church to be represented in the meeting.

BLUE MOUNTAIN ASSEMBLY.

The Blue Mountain Assembly elected new officers for next year and added to the list of officers two vice presidents. These Vice Presidents were elected for the special purpose of boosting for a large crowd for next year, one a BYPU Vice President, the other a S. S. Vice President. Mr. I. F. Scott of Greenwood was elected as S. S. Vice President, and Rev. W. A. Sullivan of Okolona was elected as BYPU Vice President. Rev. R. Q. Leavell of Oxford was elected President, and Dr. Hatcher and Mr. Graham were reelected to the offices of Secy. and Treas.

We had a good time this year, for several reasons the crowd was small but the spirit was fine and the program excellent.

COLUMBIA BYPU.

We just want to say a word for the

Columbia Intermediate BYPU. One of our mottoes is work for others.

ple all over the south.

Pearl Cooper, Cor. Sec.

CALvary CHURCH LINCOLN CO.

Rev. Owen Williams has just closed a five days meeting with this little country church. There were no additions but the promise is: "My word shall not return unto me void, but shall accomplish that whereunto I doth send it."

The writer has two Sunday afternoons per month with Calvary.

The Holy Rollers, Holiness and Campbellites have possessed this part of the world for several years.

One member said to me last night that money had been raised sufficiently to recover the house would continue till sufficient was raised to do other necessary repairs on building.

The District Missionary is worth while, if he only helps to redeem such out of the way places and why not re-

Continued on Page 12

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CLARKE MEMORIAL COLLEGE

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Very reasonable rates.

Next session opens September 12, 1922; send \$5.00 for room reservation and write for catalog.

JOHN F. CARTER, President,
Newton, Mississippi.

PRESENT DAY PALESTINE.

Syria lies between the Aridan Desert and the Eastern Coast of the Mediterranean. The length of this irregular beach is 400 miles and the fertile land back of it varies in breadth from 70 to 100 miles. All this region is so broken by mountain ranges and valleys that it has never been brought up under one native government and yet its well defined borders—the sea on the West, Mt. Taurus on the North, and the Desert to South and East—give it a certain unity and separate it from the rest of the world. The name Syria is a Greek contraction of Assyria, and was originally applied to the whole Empire from the Caucasus to the Levant.

The mandator of Palestine which was taken over by Great Britain in the Peace Conference, but has not yet been definitely approved by all the Allied Nations, occupies the southern half of this territory, stretching from Caesarea Philippi on the North to Akaba, a port on the Red Sea on the South, and on the Coast from the Ladder of Tyrus to the village of Rafa. Palestine is a Greek contraction or mispronunciation of Philistia, and was used to distinguish Southern Syria from Phoenicia. The Romans made this name permanent when they created the separate Province of Palestine. This territory is about as large as Massachusetts, 8,000 square miles. It is 4,000 square miles smaller than Maryland.

The most noticeable thing about Palestine is its color. Every land has a scheme of color of its own, and while form and outline are the first, they are not the most permanent or the deepest impressions which a region makes upon the traveler. We observe the outlines of a scene; we remember its coloring. This is particularly true of Palestine. We enter Palestine through Judea, the valleys up which the road climbs to Jerusalem one at once recognizes as a new world of color. Some greenery may linger beside the dry water courses, or perhaps a rusty strip of cultivated land, but the hills above are sure to be composed of white and gray limestone. There are frequent stripes of purple, yellow, and black, but these all succumb to the dominating gray of the slopes and merely give an artificial and decorative appearance. A recent traveler has described the land as "most interesting as a work of art, but almost as incredible as nature." It is a country of half tones, a tawny fawn color predominating.

This whole region is divided into five strips, running north and south. On the east are the hills of East Jordan, separating Palestine from the Wilderness; then comes the amazing depth of the Jordan Valley, which starts at the foot of Mt. Hermon and loses itself a hundred miles further south in the Dead Sea, 1,300 feet below the level of the Mediterranean; then the hills of the Central Range. On the east are the hills of East Jordan, broken by the breadth of some of the valleys and partly by the gray Plain of Esdraelon; then the foothills, and finally the Maritime Plain, which runs back of the sea shore. The whole region is surprisingly contracted. The Sea of Galilee is only twenty-five miles from the Mediterranean; the Dead Sea

is only the distance between these historic bodies of water is but fifty-five miles.

Up to three years ago, travel over this irregular landscape, which makes Palestine seem much larger than mere distance implies, was difficult and dangerous. The roads were irregular tracks across the hills sufficient for pedestrians, camels, and donkeys, but enduring a long drive in a primitive carriage under the rays of the tropical sun an endurance test. Moreover the hills were infested with brigands, who easily concealed themselves on the tops of the rocks and fired on the traveler beneath. Baedeker, the famous guide book, calmly recommended a route of Turkish troops and the display of firearms, especially for travel in the Jordan Valley. This has been wonderfully changed in a short time by the control of the British Army. In the first place excellent roads are under process of construction connecting all the principal towns both Arabians and the new Jewish colonists are employed on this work, and men and women in the tremendous heat labor for long hours, carrying little baskets of earth and stone. The primitive methods of Abraham still obtain.

Then General Allenby introduced the Ford car to the Holy Land. They had never thought it possible that an automobile could successfully cope with the ruggedness of their highways but the Ford conquered while the Rolls-Royce was left far behind. When we started from Jerusalem for Galilee, we seated ourselves in a "flicker" at half past six in the morning, and arrived at Tiberius by four in the afternoon; and most of the journey was very comfortable.

Then the British Government installed in the firearms of the surrounding natives, and although on our descent into the Jordan Valley our chauffeur had a revolver on the seat beside him, we never felt the need of it, and in spite of the passing of caravans of fierce looking natives bringing their grain from Trans-Jordan to the market at the Damascus Gate, we at no time had a sensation of fear. I prophesy that in the next two years the safety and comfort of travel in the Holy Land will bring to the Holy Places thousands of Americans and Europeans who would never have contemplated the journey before.

It has been said that the villages of the Palestine are brown; the towns are white and the one great city is gray. It is true that nothing could exceed the squalor of the villages. They are extremely picturesque from a distance, frequently built upon the crest of some hill for protection, and sometimes dominated by the house of the ruling Sheik, which rises with importance above the mud walls of the surrounding houses. But to enter a village is to come into close contact with all that is most unlovely in human habitations. The little houses are piled one against another; only in rare instances are trees planted among the dwellings. The rooms are very dark and cheerless, almost without windows; the inhabitants sitting on the floor; the furniture consisting of a few mats and cooking utensils. The flat roofs are still used as sitting rooms, especially in the evening, and in the long rainless season, be-

tween May and October, the roof is the family bedroom. An acrid smell hangs upon the air because the fuel is dry cakes of dung. These are plastered over the walls of low ovens on the sides of the streets. In some of these ovens crowds of fifty children and tattooed women are sitting, while the men loiter in idle rows along the house walls. In the Cave of the "Holy House" at Nazareth, the reputed home of Christ in His boyhood, a traveller observed to a monk in charge that it was dark for a dwelling place. He answered very simply, "The Lord had no need for much light".

In some of the houses the floor space is on two levels; half of the room being two or three feet higher than the other half. On this platform the family lives; while the cattle, sheep, and fowls occupy the lower half. Along the edge of the platform there are hollows in the floor used as mangers for the beasts. No doubt it was in such a manger that Jesus was laid in Bethlehem.

The villagers are the Fellahin, a people of almost unmixed stock. They are neither Bedouins or Turks, but are probably descended from the original tribes that Israel displaced. There are strains of other blood mingled with theirs in certain instances. It would be impossible when one considers all the invaders of Palestine, Jews, Romans, Christians, that they should have left no human traces behind them, but these rustics are conservative to the last degree. This is brought about by the tradition of inter-marriage, by their great ignorance coupled with pride of race, and finally by the oppression which until very lately has held them down. We owe a distinct debt to their conservation, for it has preserved for our observation the habits of speech and manner with which the Bible has made us familiar, and hence the "sacramental value" of Palestinian travel.

The towns are much cleaner and more enterprising than the villages and the general effect of them is white. I, particularly, remember Nablus, which is the Shechem of the Bible, lying in a deep valley between the great mountains of Gebal and Gerizim Samaria, which many consider the most beautiful town in the Palestine stands quite alone on a lofty, circular hill, looking down upon a well watered, fertile valley. I shall have more to say about it later on. Of course the town which gives one most satisfaction is Nazareth. The white houses amid the olive trees, with an occasional cedar, are for the most part detached, and the town has an appearance of cleanliness and prosperity which is delightful to find in a place where Christ spent thirty years of his brief life upon earth.

Jerusalem, the one great city of the land, is magnificently situated, and with its surrounding wall has a dignity and color all its own. In the First Century it appeared like one great fortification, except for the pinacles of the Temple. The walls are still there although the city has overflowed in all directions.

The British Government, with characteristic intelligence, has formed the Pro-Jerusalem Society. This has on its Board of Directors the heads of all the factions which represent this great

religious center; the mayor of Jerusalem, who is an Arab or a Greek, His Eminence the Grand Mufti, the leader of the Mohammedans, the president of the Franciscan Community, the custodian of the Holy Land, His Beatitude the Greek Patriarch, His Beatitude the Armenian Patriarch, the President of the Jewish Community, and many others. This organization is to preserve the ancient city, to take down the houses gradually which now are built against the walls, to plan extensive suburbs which shall be garden cities, and to cooperate with the Department of Education, Agriculture, Public Health and Public Works. We had a long interview with Mr. C. R. Ashbee, to whom we were introduced by the Honorable Ronald Storrs, C. M. G. B. E., District Governor of Jerusalem. It is hoped that Americans will be interested in joining this Association for the preservation of the Holy City.

British occupation means that Palestine will inevitably be brought into the current of modern civilization. Under the rule of the Sultan progress was prevented to a large extent, and it was to his interest to keep the various religious factions in active enmity, as in this way it was easy to dominate the situation; "Divide and Rule". A few years ago, for instance, the Baroness Burdett-Coutts, one of the richest women in England, offered to give Jerusalem an adequate water supply, the most essential thing in Palestine. In holding out this magnificent gift she did not include a sum to pay bribes to the Turkish official, and therefore, the Sublime Porte, through the Sultan, refused her offer. Again great areas of land in Palestine, like the region around Jericho, which could have been irrigated and made very fertile, belonged to the Sultan, have never been developed. Moreover

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Good references.

Rev. B. C. Cook.

Address me at P. O. Box 520, Jackson, Miss.

the system of taxation from both the State and the Mosque was rapacious and irregular. The taxes were farmed out, as in the First Century, and the poor peasant entering Jerusalem with a dozen eggs for sale was stopped at the barrier, the State taking one egg and the Mosque another; and this was also true of all kinds of farm products and grain. The English Government has swept aside these age old abuses, and in the next few years a modern spirit will prevail throughout Palestine. Travel will be comfortable and safe, and by automobile New and adequate hotels will be built at various points of interest. The peasants will no longer rob historic ruins in order to have stones for their own hovels. We are thousands of miles nearer to Palestine in spirit and the possibility of going there than we were three years ago.

I would like to suggest to the various congregations that they could do nothing more inspiring and educational for their ministers than to send them to visit the Holy Land next spring. The trip could be arranged for approximately \$600, and the knowledge of Biblical conditions and the background of the Old and New Testament they would thus receive, would be invaluable. We have studied the Bible too long as a book detached from the atmosphere which produced it and the land in which its great story took place. Our pictures of the lives of the great men of Scripture, and particularly of the life of Christ, have come to us through the great paintings of the Middle Ages. It is time for us to see with our own eyes the actual surroundings which have produced the greatest religious influences in the world. Let us see to it that among the thousands of pilgrims from America and Europe, who Bible in hand, will visit the sacred soil of Palestine during the coming year, there will be a goodly number of the religious leaders. Let us bring this country nearer to Jerusalem by a continuous chain of men and women each one bringing back to us some new and vivid aspect of the Bible Land.

H. B. in The Living Church.

A TRIBUTE

To Mr. and Mrs. W. R. May, of D'Lo, Miss.

Nothing in this world is sweeter and more precious than genuine Christian Friendship. During a lifetime we meet many people whom we call our friends; but in the wide circle of friendship there is an inner circle that is occupied by just a few.

There are many friends whom this writer has learned to love through the years. But among the many he has found a few who possess the qualifications of real friendship, and who have come into the sacred precincts of that inner circle.

Conspicuous among these, the dearest of all earthly friends, stood Mr. and Mrs. W. R. May of D'Lo, Miss. On July the 1st 1922, a letter came to my Texas home, bearing the sad intelligence that Mrs. May had departed this life on June 25th, and that Brother May was near the end of his earthly pilgrimage. Then on the night of July 28th, a message came announcing that a few minutes af-

ter 8 o'clock that night he too had passed away.

W. R. May was born in Simpson County, Miss. Dec. 12th. 1848. Mrs. May born in the same county, a few miles from his birth place, Feb. 9th. 1857. They were married Dec. 22, 1872. Thus it will be seen that they had journeyed together nearly fifty years.

Mrs. May was the eldest daughter of Mr. and Mrs. Geo. W. Johnston and a sister to Rev. J. R. Johnston, who, for so many years did such a monumental work throughout Southern Mississippi. They were the parents of eleven children, eight of whom survive; as follows: Hon. Geo. W. May Jackson, Miss.; Mrs. W. D. Cook, Forest, Miss.; Mrs. A. J. Price, Gulfport, Miss.; Mrs. W. M. Boggan, D'Lo, Miss.; Mrs. L. L. Coleman, Wiggins, Miss.; R. R. May, Louisville, Ky.; L. May, D'Lo, Miss and J. R. May, Memphis, Tenn.

As far back as I can remember, W. R. May and wife were among the most outstanding citizens of my childhood community, and as a child I cherished for them the most profound respect. But when I became a Christian and began to enjoy their fellowship in the little country Church, that profound respect ripened into the rarest Christian love.

Then as time passed, and as a struggling school-boy preacher, I became their pastor. For eight happy years, their home was my home, their wise council guided me, and their prayers were my constant support. My love for them knew no bounds. How I loved them, no one in this world will ever know. When I was struggling against difficulties that seemed insurmountable, W. R. May and wife, J. R. Johnston and the beloved Henry Rogers, of Florence, were among the few who were always my unfailing friends.

In the death of these people, the own of D'Lo, and the Baptist Church here, have suffered an irreparable loss. How fitting it was that at the burial of each, the citizens of the town placed upon each of the graves a floral pillow completely covering them bearing the inscription, respectively, "Mother of D'Lo", and, "Father of D'Lo."

I have never known parents who were more devoted to their children and who more joyously made every sacrifice for their welfare. They wisely sought for them the best. Not only did they seek to educate them in the best institutions of learning but their deepest desire was that Christ might be formed in them, the hope of glory and that they might be fortified with spiritual ideals.

My prayer is that their noble Christian lives may be projected into the future, and their usefulness multiplied many times as they live their lives over and over again in these eight splendid young men and women whom they have left to bless the world.

C. E. WELCH,
San Marcos, Texas.

THE CALL OF DUTY

By NORRIS K. JOHNSON.

On the gulfcoast stood a humble fisherman's cottage low and weather-beaten. This dingy house was the home of Helen Holmes and her drunk-

en father. For many years, the girl had known no other home; but she had a faint remembrance of a large house and bright faces.

She would steal out from the lowly cabin and watch the ships come and go. As she listened to the soft murmuring of the gulf, she longed to leave this spot, which had become hateful to her, and go out to better her condition in life.

One afternoon, a storm which was more terrific than usual, washed a young and handsome man ashore in front of Helen's cottage.

With the aid of some fishermen, she carried the handsome stranger into her humble home and attempted to revive him. For a long time, it seemed that her efforts to awaken life in the man, whom she had rescued were not to be rewarded.

At last, he slowly opened large mournful brown eyes and inquired where he was. He seemed to have suffered a lapse of memory and could tell nothing of himself, not even his name.

After growing stronger, he lingered around Helen's home several days and then went away, promising to return.

Days gradually lengthened into weeks; weeks became months. Still the stranger did not come again.

One stormy night, Helen's father called her to his bedside. "My child," he exclaimed, "I am dying. I have not been good to you; and, I feel that I should try to make amends on my deathbed, by letting you know where your mother's people are. When I

am dead, bury me by the sea; and pray that a merciful God will forgive me for a wasted life." Thus saying, he handed her a stained, scribbled address: "Take this and go back to your mother's people," he continued. Poor Helen looked dazed, and well she might. Never before had she heard her father speak of her mother.

She had spent her entire life preparing fish for market. Now, was Fate really going to change the life, which, she had considered as fixed and immovable as the stars and the moon?

Helen's father died with the going out of the tide. Next day, he was buried simply and quietly beside the moaning sea.

Now, that Helen was left penniless and friendless, the question, "What shall I do?" confronted her. To be sure, her father had given her the address of her mother's people; but, even if she had the means of going almost half across the continent to them, she had no assurance that they would want her.

She finally decided to continue living in the delapidated cottage alone. A minister's wife who heard of this resolve was horrified. She called her up and finally persuaded her to go home with her.

Securing the address from Helen, she immediately wrote to her relatives, communicating facts, and begging them to come for the unfortunate girl. In the meantime, she devoted every spare moment to teaching the

(Continued on page 14)

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For catalog address The Dean, W. D. FURRY, Ph. D., ROME, GEORGIA

50TH ANNUAL SESSION OF BLUE MOUNTAIN COLLEGE

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W. T. LOWREY, LL. D. President, Blue Mountain, Miss.

Continued From Page 9.

cover these places?

The writer has used his car to travel over this rough road to reach these people on these Sunday afternoons without one cent remuneration. If only his Kingdom could be realized by some individual it would be great to labor on this kind of field. It is good to be able to do so whether we are able to see any results or not.

R. D. STRINGER.

Bogue Chitto, Miss.

COUNTY ENCAMPMENT.

Dear Pastor, Sunday School Superintendents, BYPU and WMU's.

Please get every one of your workers and prospective teachers to attend the Encampment at the Clarke County Agricultural School for a week commencing on the 4th Sunday in August 1922.

Miss Ethel Parker has secured a number of state workers for the week following and she will have a program similar to that of the South Mississippi Assembly. Board will be furnished at a reasonable rate. Please start the ball to rolling and lets make this meeting a great success much depends on the way you push it. She had the option of a church to church campaign or the assembly and selected the Assembly. There will be speakers of note there and teachers for any book you choose between Sunday School, BYPU and WMU.

If you attend and assist this can be made a great spiritual uplift. I get more real benefit out of the encampment than I do at the Southern Baptist Convention.

Passengers will please send their names to Miss Ethel Parker, DeSoto, Miss.

Yours for a great meeting.

W. H. PATTON.

WAUSAU, LAUREL.

Laurel Wausau Baptist had a great service Sunday night. Brother Kerney Walters who is president of the city BYPU and Brother Horace Headrick a member of the West Laurel union came over and gave a very interesting talk on the BYPU work.

Interest was greatly stimulated, a union was reorganized with Brother Kerney Walters as its President and Brother Horace as quiz leader. We feel assured of the fact that under such leadership as we have been able to secure from the other churches of Laurel and with the the material of the Wausau church we will soon have

one of the best unions in Laurel.

We especially feel grateful to the people of the other churches of Laurel in the interest they have in us at Wausau and earnestly request your prayers and assistance in every possible way. We shall assure you that we will try to make you feel that your labor has not been spent in vain.

D. B. POWELL, Pastor, Wausau.

RUSSIAN REVOLUTION IS AID TO BAPTIST CAUSE.

That the overthrow of the Romanoff regime has brought a new day to evangelical religion in Russia, that Baptists have 2,000,000 adults there and are growing in numbers daily, and that they greatly outnumber all other evangelicals in that country are some of the interesting sidelights contained in an expert report on political, economic, social and religious conditions in the Soviet Republic that has been received by President E. Y. Mullins from a personal friend who is an official representative of the YMCA in Europe, himself a Southern Baptist. The correspondent vouches for the veracity of his information because he was permitted to make his own independent personal investigations throughout that country.

Some paragraphs from the report that will be of particular interest to Southern Baptist are given below, the name of the correspondent being withheld for prudential reasons:

The sectarian evangelical movement of Russia which during the old regime had largely but an underground existence was brought into the open with the revolution and now is the most potent religious factor in Russia. According to government estimates there are about fifteen million sectarians in the country, two thirds of whom belong to the sects of the Old Believers and the rest to the evangelical and rationalistic denominations. The tie of solidarity of these different sects and movements was their united opposition to the czarist regime and the official Orthodox Church which for centuries had persecuted them. Naturally they welcomed the revolution and, on the whole, support the Soviet Government.

The most numerous and active among the evangelical sects are the Baptist and the so called Evangelical Christians who do not differ in doctrine and ritual from the Baptists and now are in the progress of organic union with them. These two bodies of evangelical Christians have a member-

ship of three million baptized adults and their number is growing daily. Thus one congregation in Siberia reported to have baptized 3000 converts in one day. The Baptist Union of Russia with headquarters in Moscow represents over 5000 congregations and 2500 Sunday Schools. Their adult membership they estimate at two million. Their union is governed by a board of five members whose chairman P. W. Pavloff and two others are residents of Moscow. At headquarters they have a department of publications and supervising sections over Young People's societies, Sunday Schools and Church music. They have their own printing press and publish three periodicals and lots of tracts, etc.

In doctrine and religious practice the Russian evangelicals do not differ much from Evangelical Christians of other countries, with the exception that they adhere to the doctrine of nonresistance and refuse to take up arms against any enemy and serve in the army of their country. During

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J. W. PROVINE,
Clinton, Miss.

the late imperialistic and civil wars they have suffered martyrdom on account of that but the present government respects the conscientious objectors, exempts them from military service which otherwise is universal for all the adult male population of Russia. This consistent and heroic stand of the Russian evangelicals in regard to war is very important in preventing Soviet Russia to become a militarist nation as is feared by some of its western neighbors. If Christians of other countries would follow the example of their Russian brethren the problem of disarmament would soon be solved. The weakest link in the chain of activities of the Russian evangelicals is their Sunday School work. They neither have a trained leadership, nor teachers and no suitable literature. In this phase of their work the American churches ought to help them and they do welcome this help.

"Interesting is the attitude of the Soviet Government toward the sectarians. On the whole it is tolerant and even friendly. Of course there were outrages and persecutions against sectarians but those were of local authorities. Besides these outrages were rarely instigated by the Communists as has been officially stated by the sectarians themselves. They usually were the work of revengeful priests of which the arrest and sentencing of the evangelical leaders including Prokhanoff are a good illustration. These men were holding a conference in the city of Tver and there were arrested by the order of the service) and arbitrarily sentenced on charges of counter revolutionary propaganda to terms up to three years imprisonment. On later investigation it appeared that a local priest, Vinogradoff by name, spurned into the position of chief of Tcheka and used his power to give a heavy blow to the evangelicals. On learning the facts the central authorities released the prisoners and severely punished the revengeful priest.

"Since a number of laws were passed defining the status of the sectarians and giving them important privileges such as exemption from military service, the right of holding conferences, open air meetings and processions; the right of using a seal on documents

etc., which shall have juridic recognition; the right to organize commercial enterprises of economic nature, giving them the same status as that to the government controlled cooperatives; the right of travel within the boundaries of the republic for propaganda and other business purposes. The only thing that the Government did not grant until now is the right to organize parochial schools, as the state wishes to keep the education of the children to itself. They also meet difficulties in organizing schools of religion for children, but religious services for children are tolerated and so the S. S. and catechism instructions are passing under that name."

Frank E. Burkhalter.

BABSON SEES END OF LABOR DISTURBANCE

Wellesley Hills, Mass. August 19, 1922. — In view of the newspaper space recently taken by the coal strike railroad strike, and certain textile strikes, we are prone to think that strikes are very general at the present time. Roger W. Babson, however, refutes this opinion in a statement issued today as follows:

"As a matter of fact we have very few strikes at the present time. Ever since the war the strike curve has been below the point which was then called normal. The fact that we have had three strikes of large dimensions blinds us to this basic truth. Two of these strike, the coal strike and the rail shopmen's strike, are in industries which have not been deflated, so far as war time wages go. The other, the cotton textile strike, has been partially deflated and the trouble is about going the rest of the distance. The trouble in these three industries are then cases of belated hostilities.

"For the most part labor is not striking, wages are being gradually let down to lower levels and the disposition of men is to keep at work. There is always a rise in the strike curve during the summer. We are having that rise now. Nevertheless, we are not having the number or the wide distribution of strikes which we had last year or at any time since 1915. We will not have a repetition of those conditions this year. The strike curve is nearer normal than al-

most anything else in industry.

"As to the future, the answer is to be looked for in conditions. What made the tremendous wave of strikes which marked the years 1915 to 1920? The simple fact that there were more jobs than men; that the cost of living was going up; that labor was in a position to force the issue. No such prospect is in view for the years right ahead. Therefore we need not look for a repetition of the strike conditions of the war days. Those days are passed. Nevertheless, we are going to have strikes. There are going to be a good many of them. They are going to be called for reasons other than the ones that backed the strikes of war time. Then men went on strike for more pay. They were courageous, confident, buoyant. They were sure of success. They were

seldom disappointed. In the future just ahead, they are going to strike against wage cuts, against attempts to rule out the unions. They are not going to be as successful as they were in the war time strikes.

"In consequence of this the real question of the next few years is as to the frame of mind which Labor is going to have. In contrast with the buoyant confidence of the war years, Labor is now going to be sullen, resentful, revengeful! What they do not gain in open victories, they are going to be disposed to accomplish by indirect means. A man who cannot get his pay raised can stall on the job. He can get the best of his boss by all kinds of nasty tricks in the factory.

"These are short-sighted policies. In the long run they work to the disadvantage of Labor. Still, they are the usual re-course of Labor when it is met by obstacles that do not yield.

"Right here is the problem of the employer of the next few years. How shall meet the new temper of Labor. In my opinion that ugly temper must be met by open dealing, by setting before Labor the facts under which business is done and by admitting Labor progressively to a greater share in the management of the elements of the industrial relation which most directly concern Labor. That is to say: the time to develop personal departments, set up profit-shar-

ing, organize shop committees and all of the rest of the things that belong to this class is, not when Labor is in the saddle and holds a gun at the employer's head, but when the employer himself is in the saddle and is in the position to dictate terms.

"The employer does not have to take this reasonable course, if he does not want to. He can use these next years to pile up trouble for himself and his successors in days to come. If however, the employer is wise, he will take advantage of his position to set up the best kind of machinery with which to defend himself and his industry. It is not a question of strikes in the immediate future. It will be a question of sabotage. Sabotage, however, is worse than strikes. It demands its own treatment.

"In view of these conditions, investors should give more thought to the labor policies of the companies in which they purchase securities. An examination of corporation earnings shows that the labor policy is the great determining factor between profit and loss during normal times. This especially applies to various concerns in the same line of industry. They all pay approximately the same price for raw materials; they all have practically the same hours of work, but one company succeeds and the other fails. Statistics show that the difference is very largely due to the labor and financial policies. Therefore, conservative investors will seek securities of companies which have a broad-minded labor policy, and which companies are now developing plans which will be of use when the next period of prosperity comes. Ice cannot be gathered in the summer, but must be put up in the winter when it is not needed. The same principle applies to Labor. Labor troubles are very difficult to settle when they occur. Wise manufacturers prepare, during such times as these, preventative measures so that labor troubles will not occur when times are good."

"General business is holding its own according to the index of the Babson chart. It shows activity today at 7 per cent below normal as compared with 9 per cent last week and minus 18 per cent a year ago.

Completed from page 11.

beautiful ignorant girl, who had become her guest.

One day, shortly after the letters were sent, a tall distinguished looking man entered the minister's parlor. He introduced himself to Mrs. Baker as Joseph Donald. She at once recognized him as the eminent evangelist who had done such a noble work.

"I came for my sister's poor long-lost, neglected child," he said. "I shall take her back with me, immediately. My wife and I have no children and she shall be reared as our own."

When Helen entered the room, the noted evangelist wept over her and exclaimed, "Ah! how like my poor sister you are. You have the same golden curls and innocent blue eyes. Go now and prepare for the journey to my home and your home."

After the girl left the room, her uncle rode up and down the floor, his eyes often wandering to the beach. After a moment, he exclaimed bitterly, "Well Holmes became addicted to drink, came out here and brought his family to this. Oh, the tortures my sister must have suffered. I am determined that by the help of God, Helen's life shall be brighter, henceforth."

A month later, Helen had become completely at home, in her uncle's charming California home. She was eager to learn everything about the strange new life. She studied day and night. The most of her time was spent in the large library which was filled to overflowing with well selected books.

Despite the handicaps of her childhood, she became a brilliant young woman, filled with dauntless courage and an unmistakable sense of honor.

Reverend Donald ad his wife entertained many people. In fact, their home was rarely free of guests. One night, at dinner, Mr. Donald said, "Helen, want you to meet my friend Mr. Clarke, the novelist."

When Helen spoke to him, something seemed to tell her that she had seen him before. But where? That was the question. She scarcely spoke at dinner, but seemed to be thinking.

It seemed that she could hear the murmur of the sea and see a pair of dark mournful brown eyes. Suddenly she started up. David Clarke was looking across the dinner table at her. His eyes and those in her dreams were the same. Therefore, he must be the same man, she had nursed back to life, in his humble cottage by the sea. She wondered if he remembered this happening.

Next day Helen learned that Mr. Clarke was to spend his vacation in her uncle's home. She hardly knew whether the prospect pleased or displeased her. She rather stood in awe of this handsome young man, whose pleasing novels had won her admiration. She continued to associate him with the man whom she had rescued, in the gulf coast. She would often exclaim, "I wish I knew. I hate to be in doubt. That man promised to come back; but he never did. This friend of my uncle's seems to be the soul of honor. I do not believe he could be false to a promise."

Helen had long felt called to go by the sea, before going on to her uncle's home. Accordingly, a few days

of God. Her uncle and aunt were glad for her to go, for they felt that her life could be spent in no nobler cause.

She was now making preparation to sail to the East. One day, as she was placing some book in the library, David Clarke came and stood beside her. "I hear that you are going away," he remarked.

"Yes," she replied, "I sail next week."

"May I confide in you?" he inquired.

"Certainly," was the reply in Helen's soft musical tones.

"Several years ago," he began, during a terrific storm, my yacht was upset in the Gulf of Mexico. I was washed ashore, nearer dead than alive."

At this juncture, he was interrupted by a stifled groan from Helen. Quickly recovering herself, she said, "Go on."

"I was rescued by a maid and some fishermen," he continued. I was carried to the girl's cottage. Here, I was cared for, until I recovered. My memory failed me, and, I could tell them nothing in regard to my friends or my identity. I learned to love that simple maiden by the sea; and, I told her and her father that I was coming back. Since then, I have roamed from place to place, in quest of material for my novels, always intending to go back to that humble cottage, sometime."

Since coming to your uncle's home to spend my vacation, something seems to haunt me. In you, I see that little golden-haired blue-eyed girl that I loved in my boyhood. When you speak, it seems that I am in the presence of that girl. I love you as a woman was never loved before, yet something bids me go back to the girl who saved me from a watery grave. What shall I do, Helen?"

Helen gazed upon him with beaming eyes. "It was my cottage, in which you remained during the illness that caused the lapse in your memory," she replied, "I am the girl whom you mentioned."

"Then, Helen, dear, won't you marry me, soon?" he begged.

"You forget," she replied, "that I am preparing to sail to China, to do mission work."

"Mine is a selfish love," David replied, "I can't let you go."

"David, I must go. The call of duty to God is greater than your love."

"So, I have found you only to loose you, again" David Clarke said, bitterly.

A few days later, Helen Holmes was on the ocean, far from home and loved ones. She soon reached the little town, where she was to live and began her work among the natives. Her life was a life of hardships; but she felt that she was well rewarded for all pains, when she could make even one understand about the Christ who died for him.

For seven years, she remained in this town. At the expiration of this time, she was sent home, on account of ill health. She did not write to Mr. and Mrs. Donald and David Clarke that she was preparing to sail for home. She preferred to take them by surprise instead.

When Helen reached New York, she decided to visit her childhood home, the home of her uncle's. Accordingly, a few days

later, she was in the South, picking up sea shells, on the beach, where she had spent her childhood.

Wending her way to where their dilapidated little cottage had once stood, she saw that it had given place to an imposing gray stone house. "Oh! everything changes with time," she remarked.

Then, she prepared to pass on. A man stepped across her path.

"Don't go out of my life, forever, Helen," David Clarke plead, as he drew her to him. "Won't you stay here and share my home by the sea?"

Helen whispered something, which though scarcely audible, David knew as "Yes."

LUTHER L. JORDAN.

This brother came from Lee County, Mississippi to Bry, Poinsett County Arkansas last winter. He accepted the call of the Baptist church for half time, two other churches for one fourth time each.

He held his first meeting in Arkansas beginning in July and ending in August with following results. Received by letter 35, converts added by baptism 136. The meeting was a marvelous exhibition of God's grace in the convicting and regenerating of sinners. Eld. Jordan preached the first ten days. L. R. Burress once on the occasion of ordaining two deacons. Dr. J. T. Fowlks, pastor at Truman followed preaching mightily the great gospel of salvation from sin persuading men to be reconciled to God, "for obedience to the faith among all nations, for his name. It will be gratifying to Brother Jordan's many Mississippi friends to learn of his fruitful work. He has impressed the community that the gospel of Christ is the power of God unto salvation to every one that believeth, for there in is revealed the righteousness of God from faith to faith."

Let me say that in Mississippi I was pastor of Brother Jordan's father, who honored me by naming his baby boy Luther for me.

L. R. BURRESS.

Jonesboro, Ark. 8-14-22

EVANGELISTIC TRIP.

I have just had a delightful trip back to my native health, going first to Coldwater, Mississippi, where I spent two weeks in the home of Brother B. F. Whitten, one among the most conscientious, truth-loving Shephard-hearted pastors that it has ever been my privilege to work with.

It was real refreshing to come into contact with young people that are being trained by this noble pastor for kingdom service. I have never worked with a pastor who tried harder to get his people into the forefront of a world evangelistic campaign and the benediction of that home is rarely equalled and never surpassed. Sister Whitten a real God-given help-mate is the power behind the throne. Their four boys known as Whitten Brothers in garage business in Memphis is a guarantee to the public of strict honesty, so I learned from business men in Memphis.

The only daughter left in the home is not only the joy and sunlight of the home but the town and community

as well. May the Lord send more such preachers and families as this to bless the world. Leaving North Mississippi I dropped in six miles South of Bassfield where I joined my helper, Mr. M. E. Perry of Hattiesburg, Miss., where we spent five days at old Ebenezer church, a hundred and two years old, with Brother J. B. Polk of Clinton, Miss., as pastor, another of God's real preachers. One thinks of the meekness of Moses, the purity of the beloved disciples that leaned upon the bosom of Christ when he comes to know Brother Polk. Blessings upon him and his work.

We leave for Prichard, Alabama for a two weeks campaign. A few open dates this fall, if we can serve in a tent meeting, or otherwise, write me at Mobile, Alabama.

N. R. STONE, Mobile, Ala.

ROCK HILL.

Beginning Sunday morning at eleven o'clock at the Rock Hill Baptist church, eight miles Southeast of Brandon, August the sixth the revival meeting started, Mr. J. C. Wells of Merkin being the visiting preacher. Mr. Earl Ferrell is the pastor. The meeting was a great success, eleven new additions to the church and all of them were baptised. Mr. Wells is a fine young preacher and all of his sermons were greatly enjoyed by all those hearing them.

A member,
BERTA D. BASS.

Whereas our beloved pastor Rev. J. M. Mitts has for some weeks been considering a call to serve the church at Macon, Mississippi,

And whereas, on last Lord's day morning announced to our congregation and the membership of the Flora Baptist Church, his decision to remain with said church,

Therefore, be it resolved that we the women of the W. M. S. of Flora Baptist church hereby express our deep gratitude that Brother Mitts feels lead of the Lord to make this decision, and that we as a body pray God's richest blessings upon him that he may continue to be the blessing to the cause of the Master and our church in the future as he has been in the past, that he may be used of God in even a larger way in the days yet to come than those gone by, and that as time passes we may understand each other more fully and work together in perfect harmony with the one purpose before us of glorifying God,

Resolved, secondly, that we wish to express our appreciation of his labors among us in enlisting the unenlisted and winning the lost to Christ. But especially do we wish to thank him most heartily for the splendid efforts put forth by him in behalf of our young people, and that this department of the work continue to draw our young people into the active work of the church,

Resolved thirdly that a copy of these resolutions be sent Brother Mitts and a copy spread on the minutes of our W. M. S.

MRS. O. E. CALHOUN,
MRS. C. W. LORAND,
MRS. FRED HAMMOCK,
Committee.

Thursday, August 24, 1922.

THE BAPTIST RECORD

FIFTEEN

MILLER, TEN CHURCHES AND A CAR.

Just a few words relative to Rev. A. H. Miller and Southeast Mississippi. Possibly a few people in the state know that Miller is serving ten churches. He is pastor of almost every church in a district of fifteen square miles, and is as punctual to his appointments as any city pastor and even more possibly for he never leaves long enough to miss an appointment. His people love him and believe in him. This fact was evidenced during the past week at Salem church in Lauderdale County. A voluntary committee from a few of the churches conceived the idea of buying a Ford car for the pastor. They visited the several churches and raised a sufficient amount, by voluntary contribution, to purchase the car. On Wednesday night after the preaching service was over the writer invited the congregation to go outside for another service. The great throng gathered on the outside where the new car stood, with the lights of other automobile turned on it, and after the visiting preacher made a few remarks presented the keys to Bro. Miller. Although he was taken by surprise, he responded in an eloquent and feeling address to his people. Congratulations were showered upon him and the occasion was a very happy one indeed.

It was the pleasure of this writer to assist Bro. Miller in four meetings Zion, Russell; Salem and Whynot. The Lord was very gracious to us and the churches were revived and quite a number of new converts were added to the churches. It was a great pleasure to be with Bro. Miller, even the third time at some of the churches and twice at others.

May the Lord greatly bless him and his good people.

O. P. BENTLEY,
1012 S. 13th St.,
Birmingham, Ala.

MESA CHURCH.

Just closed a good meeting. We had Brother Bracy Campbell to do the preaching. Brother Campbell is a God-called gospel preacher. There were fifteen additions to the church fourteen for baptism, one by letter. The church was greatly revived. We have as pastor Rev. W. C. Walker. Brother Walker has been pastor here for nearly four years, and has done a great work for the church. He has baptized about seventy-five since he has been pastor, and we hope to keep him right on. May God bless him and his good christian wife and little girl is the prayer of the writer.

O. C. LEE.

GREEN'S CREEK MEETING.

It was my pleasure to spend last week from first Sunday in August to Friday night in a splendid revival with the Green's Creek church, three miles from Hattiesburg. We had two seemingly difficulties to meet at first. There was a difference among some of the brethren, and years ago some of the members had pulled out. Then we were in a mile

of Petal, where a very fine meeting was on, with an evangelist from Texas. So our fears were very grave; but the Lord over ruled all to give us a really great meeting. Congregations grew from the beginning to end. The church was much revived; eleven received for baptism, eight by letter statement and some returning to the church, making 19 in all. Brother A. A. Bryant of Sanford is the pastor. He has been there only a short time. For about a year he had no pastor.

M. J. DERRICK,
Hattiesburg, Miss.

FOUR MILE

We have just closed a glorious meeting at Four Mile church near Inverness, in which sixty-two members were added to the church, fifty being the number that were baptized in the beautiful lake, Sunday afternoon. Most of these were men and women of mature years. Bro. S. G. Pope, of Belzoni, was present at the baptizing.

Bro. J. B. Gordon is pastor of this church and he had me to assist him in this meeting. I don't think that I have ever felt greater manifestation of the Holy Spirit's work and more whole-hearted co-operation than we had at this little country church.

May God greatly bless the people there and these new converts to the faith.

Yours in the Master's work,
H. C. CLARK.

TWO MEETINGS

Our annual meeting at Hepsiboh began on fourth Sunday in July with Bro. S. G. Pope of Belzoni, to do the preaching, which he did in a plain yet powerful way.

Visible results, christians strengthened and thirteen for baptism.

First Sunday in August Bro. C. M. Morris of Gloster, joined me at Society Hill to do the preaching that he did in a very acceptable way. Results, christians made happy, two received by letter, and eighteen for baptism. I have had good faithful helpers in all the Lord's work, where He lets me labor, so far have received forty for baptism, seven by letter.

I take courage and press on. To M. belongs the praise.

J. O. BUCKLEY

WHITE BLUFF

We began our meeting at White Bluff, Marion County, 3rd Sunday in July with Bro. Hemphill of Mississippi College assisting. The Lord's power was manifested wonderfully. We baptized nine and received three by letter. Best of all one man and three children who followed their father to Jesus. The church was revived better than it has been in many years. Bro. Hemphill is a good preacher of the gospel.

B. B. COKE.

ON THE RIVER.

It is with much pleasure that I read in the Record of the many good meetings in my old home state. My heart is still with my home people.

But let me tell you all through the Record that the Lord is saving souls

and reviving the hearts of his children over in Arkansas. We have just closed our meeting here at Bay with 140 professions of faith in Christ with 134 baptisms and 30 by letter. The Lord has wonderfully blessed our efforts here. We have two more meetings to hold yet and the meetings here never run less than two weeks. Our meeting here at home continued three weeks, so we ask the prayers of all our Mississippi brethren, in this great work that we are in over here.

Your brother in Christ,
L. L. JORDON.

FOXWORTH.

We began our meeting at Foxworth Miss., the 4th Sunday in July, with our Pastor doing the preaching. We had the largest congregation that has ever attended any meeting in Foxworth and the people think the best meeting the Foxworth Baptist church has ever had.

We received 24 into the church, 11 by baptism. We ran our meeting ten days and the crowds were larger every service. Give the Lord the praise.

B. B. COLE.

COWART.

The meeting closed at Cowart church after one weeks effort with the following result. Eight received by baptism and two by statement. Not only was this result obtained but the benefit to the community cannot be measured and will we believe be lasting. This little church is on the very edge of the delta and has had a fight for existence on account of circumstances since its organization but we believe it is now in condition to do some real work for the Master. The pastor did the preaching in the meeting and is praising God for the fathers and mothers and young people that have given themselves to the Christ.

FRANK L. LITCHFIELD, Pastor.

TAYLORSVILLE.

It was the privilege of the writer to help in a meeting at Fellowship beginning the first Sunday. We were somewhat at a disadvantage because of the unavoidable absence of the pastor, but the Lord blessed us wonderfully, drawing the church close together in bonds of christian love and increasing their faith for greater things. There were twenty one (21) joined the church, fifteen of which trusted Jesus as their Saviour, to follow Him in baptism, but one young man's father objected to his son being baptized leaving fourteen, four young ladies and ten young men. The church stopped for a moment during the meeting and called the writer to serve with them as pastor the coming year. Praise the Lord for His wonderful saving gospel.

Your brother in Him,
R. A. LANGLEY.

The Jefferson Davis County Association meets with Hebron church one and one half miles east of Newhebron, on Friday before the 4th Sunday in September. All of our state workers are invited to attend and especially the editor of the Baptist Record who has never visited our church.

A. H. DALE, Modr.

BAPTIST HOLD MEETING AT HOLT'S SPUR.

The Missionary Baptists hold a meeting at Holt's Spur conducted by Rev. M. C. Bryant, beginning the 4th Sunday in July and closed the following Friday night. Great interest was shown and the saving power of God was greatly manifest, resulting in ten true conversions, one man about 82 years of age was converted, resolving to give the remainder of his life to the Master's service.

Prayerfully yours,
M. C. BRYANT.

FIFTY FOR BAPTISM AT FOUR MILE.

Four Mile was a small church in a rather populous rural community in Humphreys County. Bro. J. B. Gordon, the splendid pastor, of Swiftown and Morgan City churches is giving to the Four Mile community one afternoon service per month. On the fourth Sunday in July, the pastor assisted by Bro. Clark of Inverness, began a revival meeting. Gordon worked untiringly. Clark preached with power. The spirit's presence was manifest. After a two week's campaign, three were added to the church fifty by baptism and twelve by letter, bringing the membership to 114. The administering of baptism in Four Mile Lake was a scene of rare beauty. Bro. Gordon is deservedly popular on this promising field.

S. G. POPE.

MORGAN CHAPEL.

We commenced our revival on Sunday, August 6, and closed August 13. We were very fortunate to have as our messenger Bro. B. F. Wallace, of Parkview Baptist church of Shreveport, La. He presents the gospel in a plain and forceful manner. The church and pastor, J. G. Cooke, are thankful to God for having sent this man of His our way. Our prayers are with him. The church got a renewed vision of the on-going of the kingdom. Three were baptized and two received by letter. We ask for the prayers of our sister churches that we may stand true to the Master.

PASTOR.

PROVIDENCE.

We held our meeting the first Sunday in August, which in many respects was a great meeting. Our pastor, Bro. A. E. Lucas, did the preaching. His messages were delivered with great earnestness and power. His first text (What will you do with Jesus) was made clear and impressive. He seems to know the worth of a poor lost soul, and we feel sure that there will be much good to come from the meeting yet. During the week we had a Bible contest between the juniors and seniors in the church, to see who would do the most Bible reading. The juniors were always on the winning side. Quite a number have promised to keep up this Bible reading. The church was greatly revived.

Sincerely

MRS. F. M. BAILEY
Ethel, Miss.

Baptist Victory Involved

September has been designated Denominational Paper Month when it is hoped all our denominational forces will be fully enlisted in doubling the number of subscribers to the BAPTIST RECORD, Home and Foreign Fields and Royal Service.

SOUTHERN BAPTISTS' GREATEST PERIL

Lies in the fact that 500,000 of our homes are without a Baptist paper. We can never do our best for Christ and a lost world until we place a loyal Baptist paper in every Baptist home.

WHY IS THIS SO?

1. The denominational paper enlightens its readers on all the work of the churches and the Kingdom.
2. It informs on the great doctrines and teachings of our regnant Lord.
3. It enlists in the work of evangelization, education and benevolence.
4. It inspires Christ's army to heroic effort and world-wide conquests.
5. It promotes all the interests of soul winning, character building and home making.

MOREOVER

The denominational paper is the pastor's best assistant, and the most effective denominational agent. Without its successful promotion all things dear to Christ and our churches will be tragically impeded.

A CALL OF THE SOUTH

Is to every pastor, every church, every B. Y. P. U., W. M. S. and Sunday School, and to every denominational agency and institution to give full co-operation during September in order to put our Baptist papers in EVERY BAPTIST HOME.

CONSERVATION COMMISSION

Baptist 75 million campaign

L. R. SCARBROUGH, Chairman

FRANK E. BURKHALTER, Publicity Director

The Baptist Record

"THY KINGDOM COME"

OLD SERIES
VOLUME XLIV.

JACKSON, Miss., AUGUST 31, 1922

NEW SERIES
VOLUME XXIV, No. 81

September is the month for pushing our denominational periodicals, the Baptist Record, the Home and Foreign Fields, Royal Service, and the Orphanage Gem. Let every church begin now to lay plans for putting these papers in every home.

The Centennial Number of the Baptist Record, October 12th, will be worth more than the price of the paper for the year. Subscribe now and get all the good things from now until our State Convention meets in November.

Pastor W. E. Farr of Grenada is building an annex to his church, and promises to have it ready for the meeting of the Convention, November 14-16. The city of Grenada is already making preparations for entertaining the big gathering.

It makes us sad to have names dropped from our subscription list. We know that most of them have just overlooked to renew. Surely no one would let his subscription lapse for any other reason.

A statement will be published as of September 1st, showing the standing of all the churches on the 75 Million Campaign. If your church is sleeping on this great cause, wake up and send in a large remittance before the end of the month.

Suggestive reports on Missions, Education, and Social Service, have been sent to the moderators of all the associations. This is intended to be helpful where the associations have adopted the "Uniform Plan" for conducting their meetings. If the association is not following that plan, these reports will contain the facts from which reports may be prepared after the old style. The reports have simply been prepared in an effort to serve the brethren.

Bro. N. T. Tull is gathering names of Baptist preachers, laymen and women who have reached the age of eighty years, or more. If you have a relative or friend who would come within this class, please send the name and address to him.

October 20th will be the big Baptist Day in the Centennial Celebration in Jackson, October 16-21. Make no engagements for that date. You will want to be present for this, the crowning day in our one hundredth anniversary.

If your church failed to receive blank associational letter for making its report to the association, write to the Clerk of your association, or to N. T. Tull, Statistical Secretary, Jackson.

It had a familiar sound when worshipping at the First Baptist Church in Colorado Springs to hear the pastor put the question to his congregation as to whether they should co-operate in a proposed meeting to be conducted by Gypsy Smith, Jr., and to hear him say that Dr. Shands had told the ministerial association about a great meeting in Jackson, Miss., recently conducted by the evangelist.

B. Y. P. U. S WILL HANDLE CAMPAIGN FOR THE BAPTIST RECORD

Dr. R. B. Gunter, Business Manager of the Baptist Record, has asked the B. Y. P. U. S of Mississippi to handle the campaign for the Baptist Record during the month of September.

B. Y. P. U. S of the state are well organized and full of pep and will make a success of this work. They are asked to organize for reaching and making a canvass of every church in every association in the state.

The Baptist Record will publish the name of the Unions each week and the number of subscriptions received.

No club rates will be offered, but the subscription price will be \$2.00 a year, or \$1.00 for six months for every subscription taken.

The B. Y. P. U. S will receive special instructions from Secretary Auber J. Wilds and will have his full co-operation in pushing the campaign.

This issue of the Baptist Record is the first to be printed by The Baptist Press. Quality of work, its intelligent execution, its up-to-dateness in type styles, its all around workmanship and proper printing, may be judged from the appearance of the paper turned out by a shop.

No comment is needed to call your attention to the obvious conclusion that work from The Baptist Press will possess the desirable features that go to make "good printing". The paper in your hands is an outspoken and convincing solicitor for the work of The Baptist Press. The work you get is "just a little better than it needs to be."

The Pope of Rome has been given an automobile and will use it for the first time in giving an image a joy ride.

A volcanic eruption in the sea near Naples, Italy, last week killed and cooked fish by the hundreds. The people were forbidden to eat them because of the fear of poison gas.

Rev. W. S. Land has just closed a great meeting at Oak Grove, in Winston County, where he had his brother, B. C. Land, from Texas, helping him.

The Mississippi Baptist Centennial Committee is anxious to get information about every century old Baptist church in Mississippi, where located, when organized, etc. Would like to have a picture of its first building, if possible. Take the matter up with N. T. Tull, Jackson.

Several associations are due to meet on Sept. 5th and 6th. This will be election day and the day following, when the minds of the people will be absorbed with politics. How would it do to postpone the meetings until a little later?

The deacons of the Second Baptist Church, Jackson, have asked the B. Y. P. U. S of the church to handle the campaign for denominational papers during the month of September.

Look up and read what Dr. Patterson has to say about the Clinton church building movement in this issue. Have you had a part yet in the building of this badly needed church?

Bro. R. E. Zackert paid the Record office a visit during the week in connection with his stop-over at Flora, where he was pastor four years ago. He is looking well and is still interested in the work in Mississippi. Some good field would do well to bring him back to our state. His present address is Cuthbert, Ga.

A survey made of the churches in Mississippi last March revealed the following facts: Ninety-seven full time churches in the state; 411 churches located on railroads; 1,189 churches located off the railroads; 140 churches with afternoon preaching, 47 of these being supplied by full time pastors. Nearly 300 ordained preachers not supplying churches or holding pastorates at all.

We are publishing again this week the "Uniform Plan and Program for the Baptist Associations of Mississippi." This plan represents the best thought of those of us who have had the matter under consideration and we are hoping that many associations will adopt the plan at their meetings this year.

The plan has been put into form for presentation to the Hinds County Association as an illustration of how it might be presented to any association. The plan is designed to give larger representation to the churches in the work of the association and to create an Executive Board that will really be representative. We hope the brethren will study the plan carefully and when they do we believe they will recognize its merits.

The office has received many letters endorsing the plan and not one unfavorable criticism. The plan is offered merely as a suggestion to the associations and with the sole idea of reaching uniformity in our plan of associational organization. We realize that the association is the most important unit in our whole co-operative system of work and no great program can be set forward in the Master's Kingdom without an associational organization that is effective.

**WILL PRESIDENT POTEAT ANSWER
THE QUESTIONS WHICH
HE RAISES?**

By A. J. Barton.

Though I have taken no part in it I have been much interested in the discussion which has been in progress in the papers, touching the question of evolution and the character of teaching in our Baptist schools. The Herald is undoubtedly right in this, that we must deal with this question in such way as not to injure our schools.

Even a more important consideration, it seems to me, is that the whole matter shall be so handled that the schools shall not injure the young people for whose benefit they have been built and shall not betray and destroy the Christian faith for the promotion of which they have been founded and are supported.

The letter set out by the editor of the Herald to the college presidents and the reply published are informing and for the most part reassuring. One commendable feature is the frankness with which the presidents reply.

In his brief and straightforward reply President W. L. Poteat, of Wake Forest, says: "The doctrine of evolution as the divine method of creation has been taught here frankly for many years, and that proclaims God and supports the fundamental tenets of our holy religion." President Poteat is an eminent scholar, an honored leader, and a beloved brother. His reply is marked by candor, a thing which has not always been true of teachers holding similar views. I hope that with equal candor he will give the readers of the Herald the best possible answers to the following questions, which are raised in my mind, and I doubt not the minds of many other readers, by his frank avowal of "the doctrine of evolution as the divine method of creation."

1. Are matter and evolution as understood and taught at Wake Forest eternal and self-existing; if not, when did evolution begin, what was before it, and who made that "what," whatever it was; if matter and evolution are not eternal and if God really made whatever existed before evolution began, could He not make anything else He desired to make by any method He might choose, and give a reliable and trustworthy revelation concerning His work of creation?

2. Does this doctrine of evolution as understood and taught at Wake Forest involve the transmutation of the species, that is, the development of each order of life from the next lower order?

3. If the foregoing is answered in the affirmative, how may this be harmonized with the declarations of Genesis that all of the species bear seeds "after their kind," or if the two cannot be harmonized, which is to be accepted?

4. If the second be answered in the affirmative does this apply to man, that is, was man evolved, or developed, from some lower form of animal life?

5. If man came from and through a lower animal life by evolution, was man evolved only in one instance or in many instances; if only in one instance, how are we to know and why not in many; if in many, then on what may we base the unity of the human race or the fact of human brotherhood, as taught by Christ and Paul?

6. If questions two and four be answered in the affirmative, then, where and how did man become a living soul in the image of God? Is the intellectual and moral nature of man an evolution which simply elevates him a degree above the animal life out of which he has been evolved, or is it a separate creation?

7. If man is the product of evolution, has he been "evolving" all the time since his beginning, that is, rising higher and getting better, or has there been at any time in man's history and experience, any retrogression, which may be fairly and justly described as "the fall" of man; and if there has been such reversion why did not

the doctrine of evolution, or the law of evolution, or the evolutionary force, or whatever it may be called, operate to prevent this?

8. How does the doctrine of evolution as understood and taught at Wake Forest relate itself to what we know as miracles recorded in the Scriptures, old and new, as for example where people are said to have been raised from the dead through the mediation of the prophets, or where the man born blind was given his sight, serious and prolonged ailments were healed or the dead were raised up by Christ? Are these explained as having been done through evolution? If not, did they happen by the instantaneous exercise of supernatural or divine power; and, if so, is it a thing incredible that a God who has such power and can exercise it in such manner could create matter, organic or inorganic, or create a new form of life, at any time and by any method He might choose?

9. Is Jesus of Nazareth, whom we trust as Saviour and worship as Lord, a product of evolution, or is He the son of a virgin mother and without human father?

10. If the story of His virgin birth is to be accepted as true, is it explained, as I once heard it explained, on the ground of "parentheogenesis," as something which "has happened many times in the lower orders of life and may happen at any time in the human species?"

11. If the virgin birth should be explained on the basis of "parentheogenesis," then how and where does the deity of Christ come in; is Christ to be regarded as the Son of God and Savior of man or simply as "unique"?

12. How does evolution as taught at Wake Forest relate itself to spiritual regeneration; if evolution is God's method of creation, does He regenerate by the same method, that is, by developing something already within the individual, or does He implant a new spiritual nature in the individual from without; is the beginning of the Christian life only an evolution or is it a birth from above?

13. Does evolution as taught at Wake Forest leave room for what is commonly known as the atoning death of Christ, that is, if man has been brought into being and developed by evolution, why should Christ die for man, as it is said in the Scriptures He did, and how does His death benefit man?

14. How does evolution as taught at Wake Forest relate itself to the gospel account of the bodily resurrection of Christ from the dead; was He actually raised from the dead as the gospels say; if so, was that by the process of evolution or was it a direct, immediate miraculous display, even spectacular display of God's power; if Christ was not raised from the dead how is the gospel narrative of His resurrection to be received and explained, and how are the Scriptures to be interpreted which say that there will be a bodily resurrection of all who die?

These are some of the questions that have been raised in my mind by President Poteat's letter. I consider them vital. I take it that they have been answered at least in his own mind, and to his own satisfaction, by every man who holds to evolution, who really thinks, and who professes to be a Christian. I know of no man better qualified to answer them than President Poteat. If he cannot answer them in a manner satisfactory to our Baptist people I think we had as well throw the doctrine of evolution overboard. If he will be kind enough to do so in the columns of the Herald, I am sure it will go far toward clearing the air in the present discussion. It will at least let those who reject this theory understand how far those who hold to it and teach it, go in applying the theory full length in the vital matter of religious faith, accepting frankly the conclusions which are inevitable, or how they get around the difficulties encountered in their thinking and the conflict on the one hand, and their belief in the Bible, created between their thinking and speculations,

LYMAN ABBOTT'S EVOLUTION

A correspondent calls our attention to the views of evolution held by Dr. Lyman Abbott, appearing in a recent number of *The Outlook*, and asks for our opinion of this view. He starts out with a confusion of terms, identifying evolution, and creation, and counting evolution as simply continued creation. No thorough evolutionist would accept this confused definition. It is not scientific either in form or substance, and is only a play on words.

Historical study deals with two great questions, the beginnings of things and their development. Evolution says the beginning was in a primordial element, which was eternal. From this all things came through a process of evolution by the potency of an eternal impersonal energy. The Bible and the creationists teach that the supermundane personal God only is eternal. He created directly four great entities, matter, energy, life and species, and man, composed of body and soul, made in God's own image, and by his providence he has sustained and developed all things.

If creation is a process, then there must be an increase of the distinct entities of matter, energy, life and intelligence. We know that matter has never been increased. There is no means of increasing it. There is no more and no less matter now in the world than at the beginning. The same is true of energy. It can neither be increased or diminished. In all the experience of man there has never been the knowledge of a single increase or diminishing of energy or matter. This is a fundamental principle of science. Deny it, and you throw all science into confusion and instability. Energy may be transformed into many varieties and so may matter. But to call transformation increase is to do violence to the fundamental intelligence of the scientist and the ordinary intelligence of man. Life and person are increased only by reproduction, and to call reproduction is the sign of defective rationality.

Thus Dr. Abbott's fundamental conceptions on the subject are confused and contradictory, and his whole development must result in absurdity. This habit persists in his thinking and in his expression. He confounds personal spirit with energy. In the knowledge of all men there is a distinct separation—an impossible gulf between personal spirit and impersonal energy. The evolutionist proper denies personality as a first cause and reduces it to either mechanical energy or a spiritual impersonal substance. This is consistent, and this course remains consistent, however fearful its results.

Everyone who thinks, admits there is a development in all forms of existence; but this development is within definite limits. It begins at a certain point and it ends at a certain point. There is transformation or development in matter, but it ever remains matter, and all change is within its limits. There is transformation or development within energy, but it cannot go outside and it can never become life or intelligence. There is development in man, but he ever remains man, with rational and moral faculties. Development is always limited to varieties, and cannot produce new substance or new species.

Dr. Abbott speaks of moral qualities as the result of evolution, and quotes eminent authors for his support. He specially mentions sacrifice and love. His love is the appeal of the physical to the senses. Every clear and moral thinker

in an Almighty God, and in Jesus Christ His Son, on the other hand.

The questions are presented with the utmost seriousness and concern. Until satisfactory answers can be found for these questions I do not believe our Baptist people will be ready to accept "the doctrine of evolution" and to have it "frankly taught" in their schools.

Alexandria, Louisiana.

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knows that this is a confusion of passion and lust with love. Love is spiritual, and often shows its strongest manifestations among the most repulsive physical conditions. The sacrifice of evolution is the sacrifice of force. There is no choice in it. It is the destruction of the individual with or without his consent in behalf of the species or of society. In the Biblical conception sacrifice is voluntary, and he who loses his life saves it. The individual is never destroyed. In all existence morality and free choice are never reached until personality appears created in the image of God. Dr. Abbott contradicts Moses and Paul in their account of the fall of man, and says the doctrine of the fall is found nowhere else. This is hasty, for this principle underlies the whole substance of the Old and New Testament, and is confirmed in history, by the rise and fall of the empires.—The Presbyterian.

IS MY NAME WRITTEN THERE?

It seems to me, that to know our names are written in the book of life, that we ought not to have a care about anything, except to keep ourselves unspotted from the world. I think we can know if our names are written there; because Christ said he that believeth on him is not condemned, but hath everlasting life. Paul says, "We are sealed with that holy spirit of promise, until the redemption of the purchased possession: And that we grow within ourselves waiting for the adoption, to-wit the redemption of our bodies." On the occasion of the seventy returning after Christ had sent them to preach; they gave an exulting account of what they had done; and said "Lord even the devils are subject unto us through thy name." Christ said, I gave unto you power to tread on serpents and scorpions, and over all the power of the enemy, and nothing by any means shall hurt you. Notwithstanding this rejoice not, that the spirits are subject unto you; but rather rejoice, because your names are written in heaven." Paul says "I entreat thee also, true yoke fellow, help those women which labored with me in the gospel, with Clement also, and with my other fellow laborers, whose names are in the book of life." Our names are written in the book of life while we are living, and not after we are dead. (John in Revelation.) "And all that dwell upon the earth shall worship him (That is the beast) whose names are not written in the book of life, of the Lamb slain from the foundation of the world. And whosoever was not found written in the book of life, was cast into the lake of fire." And again: "And there shall in no wise enter into it anything that defileth, neither whosoever worketh abomination or maketh a lie: but they which are written in the Lamb's book of life."

I will also give a quotation of Dr. B. H. Carroll of blessed memory: "By the power of God a Judas might cast out devils, but Judas' name is not written in heaven. Gifts are not graces, and in the world to come there will be something of such a nature that when the mind reflects upon it joy will spring up in the heart like an unsealed fountain that will bubble and outflow and glow and sparkle spontaneously and sing as it goes. And what is it? My name is written there. I am sick, but my name is written up yonder, and sickness shall not have eternal dominion over me. I am slandered, but my name is written up yonder and slander's foul stain shall not forever spot my good name. My name is written up yonder. I am dying, but death shall not have eternal dominion over me. My name is written up yonder. The Judgment Day is coming. The heavens are on fire, and the earth in a blaze. Graves open, and hell yawns, and the white throne looms up, but, ah me! on that throne is a book called The Lamb's Book of Life, and whosoever's name is written there need never fear the second death which means to be cast into the lake of fire with the devil and his angels. Now I rejoice in that." From all of this I feel

assured that whosoever's name is not written in heaven is none of Christ's. If our names are written there, and the Recording Angel has to blot them out occasionally, and write them down again, wouldn't his pages become soiled, and would he ever know if he could keep any on the Book for Christ? I wish Christians would quit saying I don't know, but hope I am saved. I think that amounts to unbelief. For me to not feel sure of salvation, I would have to disbelieve the whole Bible. I feel ashamed and mourn over my sins often, but I believe God, and believe He will impute it to me for righteousness, as he did Abraham.

Mrs. E. J. WILBOURN,
Scobey, Miss.

THE MEANINGFUL OR MEANING- LESS "AMEN"

There are few words in common use that are at once more meaningful or meaningless than the little word "Amen." It ought never to be meaningless. In itself it is full of a beautiful significance. It is simply a way of saying, "Let it be so!" The Chinese rendering of it is, "The heart wishes exactly so!"

Spoken at the close of a prayer it is something more than a convenient and conventional ending of the petition. It is the authentication of all that has gone before it. It is the seal of the sincerity of the asker and of the asking. It is a prayer itself which embraces all the prayer that has been offered. For an instant the praying soul holds itself in pause. It has voiced its appeal; it has presented its petition to the Throne. Now it looks back over its words to see whether anything is to be added, changed, modified; whether anything has been asked foolishly or insincerely; whether it is willing to stand by everything it has said. Then softly it adds, "Amen!" It is its way of saying, "Lord, I mean all that I have said. As far as I know, I have told thee my need. I take nothing back. I seal up my prayer. I pray thee to grant all this, my petition." That is what "Amen" means, if it means anything at all. It is the soul's signature to the letter that it sends up to God.

But evidently, judging from the manner of its utterance, it does not always mean that. To some of us it seems to have no special relation to the prayer to which it is appended. It is simply another word for "Finis", the end. With reverent tone we make our requests known unto God, and then trail off into a muttered, half-inarticulate "Amen" at the close, because somehow a prayer does not seem quite finished until this conventional word has been spoken. If we understood that it is a part of the prayer itself, that it is, indeed, the summary or epitome of the prayer, we would doubtless be a little more careful not to pronounce it so carelessly and indifferently as we often do. We would better not say it at all than to say it as it is sometimes said, for with its meaning gone it becomes one of the "idle words" against which our Lord so solemnly warns us.

What shall be said of that use of the word that makes it simply an interjection, a kind of punctuation mark, or a means of registering approval or of expressing fervid emotion or feeling? To some natures it seems a necessity to give audible assent to the sentiments uttered by another in speech or public prayer, and no word lends itself to this purpose so easily as this which is in our minds at this time. Some prayers are liberally punctuated with "Amens!" from beginning to end. We have nothing to say now concerning the custom itself, but we would like to say a great deal concerning the light and unthinking way in which this word is commonly used in such connection. Often it is thrust in where it is entirely irrelevant and utterly without meaning. Not infrequently its use makes one say just the opposite of what he means. Not long ago an evangelist was speaking of the neglect on the part of Chris-

tians of the wretched and the outcast about them. In the midst of one of his most scathing indictments a man down in front of him shouted lustily, "Amen! Amen!" What did he mean? Why, the word he used means "Let it be so." Judging by that, he must have meant, "Let this condition continue! Let Christians still neglect these outcasts!" But of course he did not mean that! That was just what he did not mean! What then? Nothing more than that he agreed with the speaker in what he was saying. But was there no other way of expressing that agreement? Must he take so significant a word and strip it of its meaning just to say that?

Let us have a care in the use of the Amen. It is a jewel of a word. It says very much in very little. Let us not by our thoughtlessness rob it of any portion of its meaning.—Watchman Examiner.

"THE KEY"

(Continued)

Another scripture so often misunderstood, and used to teach the apostasy of a child of God or commonly called "falling from grace" is found in 2nd Peter, 2nd chapter and 20th and 21st verses, as follows: "For if after they have escaped the pollutions of the world through the knowledge of the Lord and Saviour Jesus Christ, they are again entangled therein, and overcome, the latter end is worse with them than the beginning. For it had been better for them not to have known the way of righteousness, than, after they have known it, to turn from the holy commandment delivered unto them." Believers in the apostasy of a true child of God hold this scripture to teach that these were true children of God, but being entangled again in the pollutions of the world they fell, and the latter end was being cast into the lake of fire, or into everlasting punishment. I will agree with them on the last part of their theory. They were never Christians at all, except in name only. They were never saved at all. It's true they had escaped the pollutions of the world for awhile, but they were altogether unlike the people that the Apostle Paul was writing about in Heb. 6:4-6. They had not been enlightened at heart, they had not tasted of the heavenly gift, they had not been made partakers of the Holy Ghost, they had not tasted of the good word of God, and the powers of the world to come: but they had only escaped the pollution of the world. While it is true they had escaped the pollution of the world through the knowledge of the Lord and Saviour Jesus Christ, yet it was intellectual knowledge, and not from the heart, and you will notice that reformation is all that Peter claimed for them. . . . Now let's look into this statement that this reformation was brought about through the knowledge of the Lord and Saviour Jesus Christ. First we notice that Peter in starting out in the first verse of this chapter, says, "But there were false prophets also among the people, even as there shall be false teachers among you, who privately shall bring in damnable heresies, even denying the Lord that bought them and bring upon themselves swift destruction." These false teachers were the same class as those Paul referred to in 1st Tim. 4th chapter, as follows: "Now the spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils"; and in 2nd Tim. 4th chapter and 3rd and 4th verses: "For the time will come when they will not endure sound doctrine; but after their own lust shall they heap to themselves teachers, having itching ears; and they shall turn away their ears from the truth, and shall be turned unto fables."

(Continued on page 7)

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Obituary notices, whether direct or in the form of resolutions of 100 words, and marriage notices of 25 words, inserted free. All over these amounts will cost one cent a word, which must accompany any notice.

ON THE WING

If you have been round the world, just skip this. It is not intended for people who have traveled, but for those who stay at home. The editor is not an experienced traveler and like "Isiah Allen" though on pleasure bent he had a frugal mind. This is why he did not "order a taxi", but hopped it to the railroad station from the office allowing his wife the more leisurely method of following in an automobile called F-O-I-D, accompanied by the baggage train. As we had "excursion tickets" we were allowed to get aboard the "Panama Limited", for no man with a mere "preacher's ticket" is allowed on this fast speeding train.

As we didn't have any acquaintances to keep us awake, we waked up in St. Louis the next morning. Then furnished us breakfast for a consideration and soon we were off for an all day ride through Missouri on a—no not a mule, but another railroad whose name we need not mention as we did like Jonah, "paid the fare". We have thought that that ship line from Joppa to Tarsish could have given Jonah a complimentary ticket or a pass going and returning for the free advertising it has had for nearly 3,000 years. However, Jonah got his revenge by not giving the name of the company, and so we follow his example and not that of Luke who gave the name of the ship they traveled on when Paul was taken to Rome. However, the railroad might do worse for themselves if they would give an edict a pass.

The thing that struck us in Missouri was that those folks are going to have plenty of hog and mamy next winter and maybe some to spare toiffing people who won't raise them. I never saw so many corn fields and such big ones. They seem to live on cornbread, mostly by other people eating it perhaps and paying them the price, and they seem to have good crops.

After we passed Kansas City and entered the state of Kansas the curtains of night hid the landscape and about everything else. So we did not see the eastern end of "Bleeding Kansas", but there was plenty of time the next morning to see the western end of it, for the train was two hours late. Here things were different. The railway guide began to tell you how high you were above sea level, and somebody said something about:

"We're travelin' upward the way we're in it, New heights are gaining every minute."

The wide rolling plains and far views looked me to me. There were no obstructions, no woods, very few houses, very few cornfields and these very poor. But the stacks of hay and wheat straw showed what they raised. However, admiration for these high rolling prairies was not unanimous, for my wife said, "Humph! other folks can have this country if they want it, but give me the land of trees and hills and running brooks, of cotton and sweet potatoes and sugar cane—and people." Well, these are compensa-

tions. People seemed scarce on these uplands. There were few towns, and nobody seemed neighborly. Every few miles was a big red barn and a gray farm house. Churches and schools there doubtless are, but we did not see them. A certain unsympathetic writer about the State of Mississippi recently recommended sending us some missionaries. Let's swap. As we went on toward Colorado, the corn almost disappeared from these altitudes, and Kaffir corn and sorghum seemed to take its place. Scrub sunflowers about like a Mississippi "blackeyed susan", grew in some fields. On the big plains in Kansas were big herds of big cattle. In Colorado this was true of spots, but as the ground rose higher and became more broken, the hillsides were brown, the saucer shaped valleys being green and the cattle were in some places thick as fleas. This was true where there was a lake or water hole. White faced cattle abounded, but there were many red and not a few black bulls. There were no creeks or rivers and few roads for long stretches.

Nearing Pueblo the barren ridges came in sight and we saw why this is called the Rocky Mountain country. A goat would have difficulty in finding a means of sustenance on some of these hillsides. But a man can live where a goat can't, and we saw hovels for human beings under these barren hills. By the way, we saw a very young goat standing on a pile of cross-ties devouring a long newspaper. We were not close enough to see whether it was an editorial from the Baptist Record. But he was getting great satisfaction out of it. We struck the Arkansas River at Pueblo and it seemed like ourselves a long way from home. Here we missed connection by being late and our Pullman had to wait for the next train. But after a few hours in which we saw a little of the town and heard that there were three Baptist churches here, we started for our destination, Colorado Springs. Here we found the object of our long journey, the former business manager of the Baptist Record, Mr. J. J. Lipsey. More than a year had passed since we saw him. He has been trying since coming out of the army to regain his health. We found he had taken on about 35 pounds in weight, and is making a good fight for recovery.

WE WENT TO CHURCH

At Colorado Springs the service Sunday morning began at eleven, and we arrived a few minutes ahead of time. The ushers took up to the second seat from the front, where we could see the preacher but not the congregation. The house would seat nearly 1,000 people and there was a very good congregation. The "preliminaries" occupied forty-five minutes and the pastor, Dr. Fulton, said he might have some difficulty in speaking on the "Boundlessness of Eternity" in thirty minutes. But he took forty and just hit it in high places. He had a visiting pastor from Kansas City who was asked to lead in prayer. He took the occasion to give the Lord a history of Colorado, the pioneer railroad builders and a few preachers. Of course it took him a good while to do it, and then he prayed a bit, asking God to bless the living and the dead. It was the first time I had ever heard it in a Baptist church. A part of the "preliminaries" was a responsive reading.

Visitors are sometimes critical instead of worshipful and I tried to forestall this tendency and overcome it. The text was from First John, "It doth not appear what we shall be". There were some good things said, some beautiful quotations at length and with frequency from Tennyson, and somewhat from Browning. A good thrust at Sir Oliver Lodge and Mr. Rudyard Kipling. There was some speculation as to the future, and little emphasis put upon the great realities. When he tried to paint out (not point out) the Bible doctrine of hell, there was a vocal protest from an old sister sitting on the seat with us.

When we were dismissed we met two former Mississippians, Mrs. J. S. Cole (nee Noble) and

Miss Miriam Lawrence, daughter of our former mission secretary. They too expressed their disagreement with the preacher's efforts to obscure the fact of hell or get rid of it. We met also the pastor, who is a very pleasant gentleman, and as we remember for a short while pastor in Baltimore. At night he was to deliver an illustrated lecture on the Sea of Galilee and have an entertainment in behalf of all former Kansans. I thought it necessary for me to take this time to write to the Baptist Record readers. Good night.

WE HAVE SEEN THE PEAK

This is not the "editorial we", but means my wife and myself. Coming to Colorado Springs from Pueblo we saw clouds ahead of us to the west and other something which looked like clouds, for they were black, high up and far ahead of us. But as we came on we were able to distinguish between the clouds and the mountains that were piled sky-high to look like mountains. But it was late in the afternoon, for we reached Colorado Springs about sunset, and there was no clear vision of the western mountains.

But the next morning the sun was shining gloriously and we walked down the street to a place where no trees or houses obstructed our view. We turned our faces to the west; the sun was behind us and the mountains were before us, flooded with light, for not a cloud was visible. Well, there it was, the first time the Peak had ever looked down on us, and we up to it. It was unmoved, but we were deeply moved. I stood awed, amazed, dumb before it, for Pike's Peak had stood sentinel in the mountains before man was created on the earth. Older than the human race it had watched the stars and sun and moon pass for ages in their courses. An Irishman who had lived in New York told his folks when he went back to the old country that there were buildings in New York so high that a man on top of one of them would have to "lay down on his stummick to let the moon pass over". But Pike's Peak is nearly three miles higher than any building in New York. What is man? These are the handiwork of God. We marvel at the Pyramids of Egypt as one of the wonders of the world. But you could hardly see the Pyramids with a spy-glass if they were set on the side of these mountains. "The strength of the hills is his also".

Pike's Peak is only one of the long range of mountain peaks lying north and south. It is distinguishable from all the rest by its barren top, which runs up a long way above the timber-line, and for most of the year wears a crown of snow. It is liable to snow up there almost any month in the year. But for three months in summer what snow falls is soon melted. This morning we had a magnificent view of it and the whole range as the sunshine fell upon it. It looked as if its feet were in half a mile of us and that the top might be a mile away, but they tell us it is six miles over to Manitou where you begin to climb the mountain and then it is fourteen more miles to the top.

We were reminded of the story of a man out here who was found undressing himself on the side of a three-foot ditch. When being asked what he was up to, replied he was fixing to swim this canal. He was told that it was only three feet wide and he could easily jump it; he said he knew it only looked three feet, but he had been fooled too many times by distances, that he was going to take no chances.

This afternoon I went out to get another look at the mountains, and they were entirely different. They say they change every hour. This time the sun was at a different angle, and the whole mountain was a dark purple in color, with just here and there a patch of golden sunshine. No description of it can give an accurate conception and though many beautiful pictures are

Thursday, August 31, 1922

THE BAPTIST RECORD

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made of it, none can give an adequate idea. We haven't been to the top yet, but expect to, the Lord willing.

THE LEAVES OF THE TREE

The interpretation of Revelation is attended with some hazard, and one who undertakes it must not be confident of knowing it all. He may be right and he may not. Of some things in it we may be fairly certain. Of others we must speak with more diffidence. It is with this feeling that we approach the passage in the last chapter which speaks of the leaves of the tree of life as being for the healing of the nations. John saw the river of the water of life; he saw also the tree of life; not a single tree, but a whole orchard or forest of them, for they grew on both banks of the river of the water of life. The river of the water of life proceeded out of the throne of God and of the Lamb. That is, life has its origin in the reign of God and of Jesus the Lamb slain for the sins of men. The tree of life is another symbol of the life which God imparts to men who accept Jesus Christ as Lord. The trees bring forth fruit every month. The Christian life is intended to be abundant and constant, "twin crops of fruit" (margin of revised version). The fruit is the direct result in the lives of believers. All this is said for the sake of the rest of it, namely, "the leaves of the tree are for the healing of the nations".

The general and indirect effect of the gospel on people and even on nations who are not Christians is very marked and wholesome. It affects them in ways of which they are unconscious and often in ways of which they are conscious. A Christian is like one who is standing directly in the light and heat of the sun. He receives its full force and benefit. But there are others who do not come directly into the sunlight, but they get some of its benefits, even though they remain indoors; for there is nothing that is entirely hid from the heat thereof. So there are people who while not Christians are receiving much of the benefits which Christianity has brought to the world.

To get back to the figure in Revelation, these people do not eat of the fruit of the tree of life and live forever. But they get the leaves of the tree which are for the healing of the nations. Christian ideals and standards come to be recognized even by people who are not themselves Christians. The Christian conception of righteousness, honesty, honor, openness, frankness, ingenuousness have their effect on others. The Christian standard of purity in the home, in the marriage relation, in all relations; the Christian conception of service, of altruism, of responsibility and faithfulness in office; these all come to be the heritage of people in a Christian land. Contrast the corruption in political life, in official administration, in a heathen land with the condition in a Christian land. Honesty in office is said to be the exception in China. It is the opposite which is an exception in the United States and Great Britain. We have heard much, too much, about the corrupting influence of politics on good men in our country. We ought to hear more about the wholesome influence of good men in politics. They are the salt of the earth. Christian principles have permeated our whole political life and administration. Exceptions are glaring and painful, but they are exceptions. The work is not finished, but it is going on; the leaves of the tree are for the healing of the nations. Our economic and industrial life are beginning to feel the impact of Christian teaching and ideals.

But even these things do not exhaust the meaning of this phrase in Revelation, for the leaves of the tree are "for the healing of the nations", the influencing not only of individuals and classes but national bodies in their internal life and their relations with one another. The

calling of the conference in Washington to discuss the question of armaments, to limit the war preparations and to prevent the clashing of national interests and armies was produced by the Christian spirit and ideals. It was issued by a Christian President and all the good that was done or proposed was the result of Christian teaching. In the same way the League of Nations, the outworking of Christian purpose to regulate national aspirations and direct national activities into the way of peace. In spite of national animosities the standard of conduct of one nation towards another has been visibly raised in the last ten years. It is gratifying that Christian statesmen like Mr. Bryan, Mr. Wilson, Mr. Harding and Mr. Hughes have contributed greatly toward this end. Mr. Lloyd George will doubtless share with others of this generation the credit of injecting high Christian principles into national and international ideals. But whatever the man or the agency through which it comes, the truth is that the leaves of the tree of life have been healing the national ills and restoring the national life to a more Christian basis and conception.

DISTRICT CONFERENCES CALLED

Dr. Gunter has issued a call for the following District Conferences to meet at the times and places indicated, for the purpose of praying and planning together for the Reenforcement Campaign that is to be put on this fall.

A special call is made for the following workers in every district to be present at the meeting most convenient: All pastors, all members of any of the Boards and Standing Committees of the State Convention, all officers of the associations, all associational leaders of W. M. U., Sunday School and B. Y. P. U. work in the associations, all deacons and other officers of the churches and all laymen and women whose hearts are in the Lord's work.

Times and Places

Friday, September 8th—Hattiesburg, First Church.
Monday, September 11th—Meridian, First Church.
Tuesday, September 12th—Jackson, First Church.
Wednesday, September 13th—Brookhaven, First Church.

Thursday, September 14th—Moorhead.

Friday, September 15th—Sardis.

Monday, September 18th—New Albany.

Tuesday, September 19th—Ackerman.

SUGGESTIVE PROGRAM FOR DISTRICT MEETINGS

Morning

9:30—Devotional.
10:00—Plans and purposes of the Re-enforcement Campaign.
10:30—Election of Associational Campaign Leaders.
11:30—Inspirational Address: Some phase of 75 Million Campaign.
12:30—Lunch.

Afternoon

1:30—Devotional.
2:00—Address: Denominational Papers in Kingdom Building.
2:30—Round Table: How to reach the Unenlisted.
3:15—Address: Tithing in Kingdom Building.
3:45—Consecration Service.
Adjourn.

ASSOCIATIONS FALLING IN VARIOUS DISTRICTS

District One
Copiah County
Hinds County
Holmes County
Madison County
Rankin County
Simpson County
Smith County
Yazoo County

District Two
Carroll County
Coldwater
Deer Creek
Delta
Grenada County
Montgomery County
Panola County
Riverside
Sunflower
Tallahatchie County
Tate County

District Three
Alcorn County
Benton County
Calhoun County
Chickasaw County
Itawamba County
Judson (L. M.)
Lafayette County
Lee County
Marshall County
Monroe County
Pontotoc County
Prentiss County
Tippah County
Tishomingo County
Union County
Yalobusha County

District Four
Choctaw
Choctaw County
Columbus
Kemper County
Kosciusko
Lauderdale County
Leake County
Mt. Pisgah
Neshoba County
Newton County
New Choctaw
Oktibbeha
Oktibbeha County
Pearl Valley
Scott County
Webster County
Winston County
Zion

District Five
Bay Springs
Bethel (L. M.)
Black Creek (L. M.)
Clarke County
Covington County
George County
Greene County
Gulf Coast
Jones County
Land Mark (L. M.)
Lebanon
Liberty
Pearl River County
Perry County
Red Creek (L. M.)
Washington (L. M.)
Wayne County

District Six
Franklin County
Jefferson Davis County
Lawrence County
Lincoln County
Marion County
Pike County
Union
Walthall County

Convention Board Department

R. B. Gunter, Corresponding Secretary

SOUTHERN BAPTIST CONVENTION METHODS

By Selsun E. Tull, D.D., Jackson, Tenn.

When one listens to all that is being said about the way the sessions of the Southern Baptist Convention are run, he might think that the supposed "Leaders" are altogether great and good men. The time is certainly ripe for criticism of the methods of the Convention, but we want it to be constructive criticism which keeps the highest interests of the Convention always in view.

The Convention objectives are all good and right. The spirit of the Convention is pure and noble. The ideals of the Convention are all grounded in Christ's commands. The trouble with the Convention lies altogether in the realm of methods.

We have simply allowed methods and ways of doing things to grow up among us which have tied us up to a lot of unhappy and unwieldy, and in some respects even hurtful, procedure.

All we need to do to have the happiest and most inspirational meetings this side of Heaven is to abandon certain old notions and habits that prevail among us, and just go on and do things right, just like everybody wants them done.

All this idea that the Southern Baptist Convention is too big to be a deliberative body is just not so. The more Baptists you can get together, the happier ought to be the fellowship. All the interests represented in the work of the Southern Baptist Convention are mutual and common cause interests. Everybody wants these interests promoted to the best advantage. The only questions, therefore, that can arise about the work of the Convention must relate to procedure, and the best ways by which the work of the Convention shall be carried on.

Let us see if we really cannot find what is the trouble, and then with suggest some remedies:

1. One grand trouble lies in the fact that we have construed that the Convention is an accounting agency to which our several Boards and institutions must render an account of their stewardship in open session. Thus we have one Board after another, through its Secretary, up before the Convention reciting a whole year's detail of labors in its particular line. After this account is rendered, certain speakers, previously solicited by said Secretary from among his personal friends, are called out to address the Convention on behalf of the Board just as though it needed a plea of defense for its work among its friends and supporters. Thus the cycle runs from one end of the Convention to the other with an apology for time all the way through.

Now, what is the remedy and better way for this line of procedure? Here it is: Let each one of the several Boards of the Convention meet in annual session each year before the Convention meets, and let the Secretary of such Boards render his long report to them. Let this Board approve said report and then lay out its future program for the coming year. Then let this Board bring its simpler plans and recommendations to the Convention for discussion, acceptance or rejection. This plan would give the Convention, as such, a chance to pre-view the work of its Boards instead of simply re-viewing them. The way we now run things, our several Boards meet each

year just after the Convention and plan the year's work, and the Convention meets the following year to hear a recital of what its Boards have done. This present method shuts the Convention, as such, up to the position of a silent listener to the "reports" of its agencies and thus leaves the Convention out from taking any initiative in the plans of its Boards.

The Convention would feel much better if it could be let in on what is going to be done instead of simply listening to what has already been done. What great animation is there in the idea of traveling a thousand miles to hear a Secretary recite a lot of things that any one could read in a newspaper with just as much appreciation.

Such a proposed meeting of the Boards could be held the week before the Convention in the Convention city, and by that means save money and at the same time make way for a better distribution of representation on the Boards.

2. Establish a definite period of service for membership on each and every Board of the Convention, and then not repeat any man after his term is up. This idea of perpetuating men on the various Boards indefinitely kills the opportunity for general representation, and shuts off the chance for a wide-spread distribution of interest in the work. All our Boards ought to completely change their personnel every three years at most.

Create a functioning Executive Committee on a definite period-service basis. Our present Executive Committee consists in the main of the same men who were put on it when it was constituted some few years ago. They are fine Brethren but they cannot be blamed for doing little because they have not been assigned very much to do.

The Executive Committee is a distinct Convention body not like one of our Boards, and it ought to have a wide range of duties that relate directly to the work and sessions of the Convention.

The Executive Committee ought to program the sessions of the Convention and have every thing in readiness for the business and facility of the body when it meets. The Executive Committee ought to have a great mid-year meeting each year, preferably in January. This meeting ought to be widely advertised, and any one who desired ought to have the privilege of attending the sessions of the Committee and be accorded the courtesies of the floor for the discussion of the work before the Committee.

The weighty matters of interest to the Denomination should be gone into by the Committee, and prospective issues to come before the next Convention should be formulated and given to the press for general information and discussion.

Standing "Commissions" and "Committees" ought to be abolished and all their work handled by the Executive Committee. By this means, the whole work of the Convention could be unified and presented with the solidarity of a great program and not as a lot of odds and ends.

3. The Executive Committee ought to have a Headquarters at Nashville, Tennessee, and an Executive Secretary put in charge of a permanent office. This Headquarters ought to be a Clearing House for every possible sort of Baptist information sought by any humble Baptist in the South.

4. The sessions of the Convention ought to be programmed for informality. The Convention ought to open the first day in the morning. Organize

at once. Have all necessary Committees for session purposes appointed before noon. Adjourn all business until the next morning, so as to give time for faithful committee work. The rest of the first day and evening ought to be given over to exercises led by missionaries and other inspirational leaders. The Convention sermon ought to be abolished.

On re-assembling the second day, the first half of the day ought to be given over to the Annual Report of the Executive Committee and to any and every sort of general business—the field cleared of all "fireworks", so that all the Brethren who are scared that somebody is going to "spring something and stampede the Convention" may possess their souls in peace so they can enjoy the Convention. Such an open-house exercise as this would forever demonstrate the folly of a "Resolutions Committee" in a Baptist Convention. The second half day ought to mark the beginning of a well-planned program, setting out from session to session the mighty life and perspective of the Convention.

These suggestions could all be elaborated, but space forbids it in one article. They are full enough, however, to see what could be done in and for our great Convention if we would give some time and thought to real methods.

As the work of our Convention now stands, we have no programing agency. We are just running loose. Already we hear of this and that "Commission" or "Committee" assuming to pre-judge the situation as to what should be done after the 75-Million Campaign Period is over. We had as well confess that we have no functioning agency of the Convention that has any right to get into the field with announcements about future policies. So much is that true that those bodies that try such a thing will all be accused of overstepping their prerogatives.

Southern Baptists have the opportunity right now of establishing a great unified Denominational Life that may function in bringing millions of people to do the same thing at the same time; but we will never reach such an ideal as long as we scrap the work up among various "commissions" which work in un-related fashion. A great "Continuation Council" like a real functioning Executive Committee can accomplish the ideal, but past history shows that present methods are utterly inadequate to such a task.

The Three Million Baptists of the South ought to wake up some day to the fact that they are trying to do a business too stupendous to be done half-way right in a few days of hurried mass meetings each year.

We will get nowhere by complaining about the way things are run. We need to stop and get our machinery remodeled and brought up to the demands of the times. Baptists have lost lots of time and have held back the Kingdom immeasurably by trying to hold on to a lot of out-dated methods. By trying to keep themselves "representative", they have gone right on and tied themselves up where they now cry against the very limitations their "carefulness has brought about". Some folks have never found out that there is a difference between doctrine and methods, and they go on holding to some old unserviceable methods with a doctrinal conviction. We need to make methods serve our doctrine, and when they fail we want to discard them and adopt new methods by which to advance our doctrine. We need to find out that true Baptists can not grow too big to be just plain Baptists. We are not ready to confess that Baptists have to cease to be Baptists just because their Conventions grow large—that we can not be "representative" when thousands of us get together in the same place. We want to show to all the world that we can multiply into millions on millions and go right on rejoicing in the freedom of our monumental democracy!—Western Recorder.



MISSISSIPPI BAPTIST CENTENNIAL CELEBRATION

(Leading up to the celebration of our Baptist Centennial during State Fair week, October 16-21, we are giving in this column some extracts from the early history of the Baptist cause in Mississippi. The following is a continuation of the story as published last week.)

FIRST BAPTIST SETTLEMENT IN MISSISSIPPI

(Continued)

"His immediate arrest was now ordered, and on the 6th day of April, 1795, he stood a prisoner before Governor Gayoso. At the close of the investigation he was assured if he did not unequivocally promise to desist from all public preaching, he would be sent with several of his adherents, especially Hamberlin and De Alvo, to work in the silver mines of Mexico. Whether the hitherto indomitable spirit of Curtis quailed under the menaces of Gayoso, or whether, upon a review of the whole matter, he thought it would be more Christian-like to submit to the 'powers that be', cannot be determined. Be this as it may, he did promise to refrain thereafter from what was in open violation of the laws of the province. An edict was also issued by Gayoso, 'that if nine persons were found worshipping together, except according to the forms of the Catholic church, they should suffer imprisonment.' After being discharged, Mr. Curtis felt oppressed in mind, as he thoughtfully and prayerfully returned to his home on the south fork of Cole's creek. Had he done right in promising not to preach the gospel of peace and salvation publicly in the province? What would become of the membership, if their public religious meetings were discontinued? Would they not be scattered as sheep without a shepherd? Had he set them a good example of fortitude in the face of danger? These and kindred questions which arose, one after another, in his mind were difficult of solution. He felt an assurance that he had aimed to do right, and the predominant conviction of his mind was that he had done the best he could in his circumstances. His liberty and life were worth something to his family, to the little Christian brotherhood he had gathered around him, and to the future prospects of the church. Had he proved stubborn and refractory before Gayoso—being already a prisoner—he might have been ordered forthwith to the calaboose preparatory to his being sent to work in the Mexican silver mines. His brethren generally approved his course, but thought some arrangement ought to be made to keep up their religious meetings. Things now went on quietly for a while, but the American population had increased by the arrival of other immigrants, and they were becoming more and more clamorous for religious, as well as civil, liberty. The members of the church had a meeting for consultation, and after patient deliberation they came to the conclusion that it was not right to give up their religious meetings entirely. It was true Mr. Curtis had promised to abstain from public preaching, but still they might hold meetings, with such as would not betray them, for Christian conference, prayer and exhortation. Accordingly they agreed to hold their meetings as secretly as possible and conduct all their religious exercises in a low tone of voice; and in order to make things doubly secure, they appointed reliable men as sentinels on all the roads leading to their places of worship, whose duty it was to come in at any stage of the meeting and report the appearance of any suspicious persons in the distance, which should be considered the signal for

an informal and immediate dismissal and dispersion. * * *

"The officers of the Provincial Government, instigated by the priesthood, made diligent inquiry as to the time and place of holding their meetings for exhortation, prayer and Christian intercourse, and devised plans for the capture of Richard Curtis, William Hamberlin and Stephen De Alvo. Orders for their arrest were secretly issued on or about August 23, 1795. The 23rd of August was a quiet Sabbath, with all of its holy associations inviting the devout worshippers to assemble at the house of prayer. It was the private residence of one of their number, in what was then and is still known as 'Stampley's Settlement', on the south fork of Cole's Creek.

"The pickets had been properly posted on all the roads, and the little persecuted fraternity of Baptists were, in subdued tones, conducting their worship, when the sentinel on the Natchez road came in hurriedly and announced the appearance of five men, whom he took to be a Spanish officer and his posse. The religious exercises closed immediately, and Messrs. Curtis, Hamberlin and De Alvo hastened to a neighboring thicket to conceal themselves, knowing that they were peculiarly obnoxious to the hierarchy at Natchez. The others adjusted themselves with apparent carelessness about the house and yard, when the unwelcome visitors rode up, and with characteristic self-importance, inquired, 'What are you doing here?' They replied, 'We are not harming anybody; we always suspend our secular avocations on the Sabbath and either rest at home or spend our time in such intercourse with each other as suits us.' 'We wish to see Dick Curtis, Bill Hamberlin and Steve De Alvo—either one or all of them. Where are they to be found this morning?' authoritatively inquired this embodiment of Papal intolerance, to which an evasive answer was given, such as, 'We don't exactly know; somewhere in the neighborhood we suppose.' The officer then announced the fact that he had come with orders from Governor Gayoso to arrest those three rebels, preparatory to their being sent to work in the silver mines in Mexico, for the remainder of their lives, and if any man should be found aiding or abetting either their concealment or escape, he should suffer the like penalty." * * *

This long quotation so full of interest and bearing upon our subject, has been taken from "Protestantism in Mississippi and the Southwest", by Rev. John G. Jones, before quoted, who belonged to the family of the Jonses and Curtises. He further says: "It now became the settled conviction of the most reliable men in the community that it was worse than useless for Mr. Curtis and his two faithful adherents, Hamberlin and De Alvo, to think of breasting that storm any further; that their only safety was in a precipitate flight from the country, and consequently, from all that was dear to them on earth. 'But whither shall they fly?' was the next question and the ready answer was, 'To South Carolina, the former home of Mr. Curtis.' (To be continued)

"The Key"

(Continued from page 3)

And also in 2nd Cor. 11:13-14 and 15, "For such are false apostles, deceitful workers, transforming themselves into the apostles of Christ. And no marvel; for Satan himself is transformed into an angel of light. Therefore it is no great thing if his ministers also be transformed as the ministers of righteousness; whose end shall be according to their works."

And we will find these same ministers coming

THE CIRCULAR LETTER

Have you received a circular letter giving some facts about our church building enterprise at Clinton? If you have not, you will. Read the facts and lay the objective to heart. Then decide at once to make an offering to this great denominational cause by January first, as you feel able.

Please turn to the Women's Missionary Union page and see if your society is represented as those contributing, if not, let me have the privilege of reporting you soon.

Please turn to the Sunday School page and rejoice over what the Sunday Schools have done. Did yours have a part? Do you not wish your Sunday School represented in the Memorial Rooms? It is so easy to have a part in this good work. Just take an offering.

Including two pledges by churches, which have not yet been sent in, the amount given in cash and gilt edge notes and trustworthy promises during the last eight weeks slightly exceeds \$13,000.00. The brethren and sisters over the state seem determined that, when the building is completed it shall be free of debt. I rejoice greatly in this fine response. I have never engaged in a more joyous piece of work than that of having some small part in this great enterprise. There will be published later some extracts from letters showing how others feel toward this cause.

Appreciatively,

M. O. PATTERSON.

up and claiming in that day, that they have prophesied in Christ's name, and in his name cast out devils, and in His name done many wonderful works: But He will say unto them, I never knew you: depart from me, ye that work iniquity. Read Matt. 7:22-23. So then we have today this same class of ministers, who are preaching in Christ's name and casting out devils (so to speak) by causing reformation and causing men to escape the pollutions of the world: And it is done through the knowledge of the Lord and Saviour Jesus Christ; although they are the ministers of Satan. So it was in the days of Peter this same class of false teachers were there then among the people of God. But what happened to their converts? Some continued in their enlightened condition and will come up in the last day and claim pay for their many wonderful works: charging the price of heaven for their work of iniquity. Others get entangled again in the pollution of the world and their latter end is worse with them than the beginning. And it happened unto them according to the true proverb, the dog is turned to his own vomit again, and the sow that was washed to her wallowing in the mire.

Notice they were never "sheep". They were dogs, and sows, figuratively speaking, to begin with. They were whitewashed by reformation but never saved. Now let's go back and see what kind of people they were.

They were "as natural brute beast", "spots they were and blemishes". They were "wells without water", "clouds carried with the tempest to whom the mist of darkness is reserved forever". "Speakers of great swelling words of vanity", "promisers of liberty to themselves", "servants of corruption". All because they did not believe the truth, but held to false doctrine, which either added to, or took from, the true doctrine of "Salvation by grace through faith", which to know, and believe, is to know, and believe, "the truth". "Ye shall know the truth and the truth shall make you free".

He that believeth H-A-T-H (got it) everlasting life.

Apply "The Key" Salvation by Grace to the above explanation and see how it fits.

But in the doctrine of the apostasy of a child of God it will not fit.

J. E. HEATH.

Mississippi Woman's Missionary Union

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The associational period is here. Beloved, are you spending much time in prayer for your association? Are you remembering the Moderator, the clerk, the other officers, the delegates from all the churches; and then are you remembering very specially the W. M. U. work in your association? Some of our Superintendents are realizing the burden of the Work very much. Let us be instant and earnest in prayer for them all.

Calls still come for tags for shipping goods to our needy friends in Russia and Europe. So many write that Tag Day will be remembered by their church and society. But there are others that can help with this work that have not yet sent for tags. Let us hear from you also, Beloved.

Our beloved Editor and his splendid and faithful wife are spending this week in Colorado Springs with their son. This is the first vacation Dr. Lipsey has ever taken. The readers of the Record will miss his touch in the paper this week; but all will rejoice that he is having this short period of rest. No paper in the Southland or elsewhere has a greater Editor than the Baptist Record.

Our Field Worker, Miss McCalip, is having splendid success at her Institutes. One result is a goodly number of calls for certificates from each place; another is the splendid checks that are rolling in for our Scholarship girls from each place she goes. Holly Springs sent a check for \$18.00 for this purpose. While this is beyond their pro rata share, they give it with gladness. Miss McCalip is closing an Institute at Tunica this week-end.

We are all rejoicing over the fact that two of our Mississippi missionaries are at home on Furlough: Carrie Hooker Chiles of Japan, who is now Mrs. Rowe and Elizabeth Kethley. Dr. and Mrs. Rowe will doubtless make their home in Jackson while in the States. Of course Miss Kethley will do the same. Later on these beloved missionaries will be glad to answer calls that have been coming ever since they landed, to go out and tell of the great work they have left for a short while. Just now they all need a bit of rest. Let us not work them down while they are at home.

In a personal letter to Miss Kethley from our beloved Willie Kelly she tells of the tragic death of the lamented Dr. Pierce. He was drowned while sailing in the launch given in memory of John Anderson, who you will remember was himself drowned several years ago. Dr. Pierce's family was with him, but all were spared. Miss Kelly tells also of the sad death of another missionary—a mother of several children—of Cholera. This was Mrs. Hiltner.

AN APPRECIATED LETTER

Birmingham, Ala., Aug. 18, 1922.

Miss M. M. Lackey,
Jackson, Mississippi.

Dear Miss Lackey:

I have just returned to Birmingham from the Blue Mountain Encampment and cannot begin other work until I write you of my joy in this Encampment. I confess to you that as I thought about beginning this new work, I felt like one preparing to take a headlong plunge into cold water, as I realized I would be a stranger in Blue Mountain,—not one acquaintance in attendance. However, I took the plunge, but the water was warm with sympathy and kindness and love. From the minute I stepped on the campus and Dr. Lowrey greeted me, when Mrs. Berry took my hand, Miss Traylor gave me greeting, I was really and truly at home. Never have I been so happy among new acquaintances. Surely, the Lowrey family are the salt of the earth. Then the Hatchers were so good to me, and the Encampment attendants were cordial and interested and sympathetic with the message I had been sent to bring through the class study.

While the Encampment, I was told, was smaller than usual, for me it was perfect. I wanted to pitch my tents on Blue Mountain College campus and abide there. I am encouraged in my work with the Union by this first experience. Dr. H. A. Porter brought us deep spiritual messages, and Dr. Hobbs' lectures on "The Cities of Paul" were instructive. Miss Traylor is a treasure and helped me more than I can tell.

I could write all day about the Encampment. I hated to leave; I want to come back to Mississippi, because if I can give to Mississippi women one-tenth as much as I received in Blue Mountain last week, I shall be happy.

Sincerely yours,

BLANCHE SYDNOR WHITE.

REPORT OF LEE COUNTY ASSOCIATION FIELD WORKER

The last of June the W. M. U. of Lee County held a quarterly rally in Tupelo. At this meeting it was decided to put on a campaign of Enlistment, with this aim to work to, "A Woman's Missionary Society in every Baptist Church in Lee County." And since I was free to give some time to the work during my vacation they asked me to take charge of the work.

I have visited about twenty churches, some of which had societies but the larger part did not. Everywhere I went, almost, a great interest was manifested on the part of all women. I heard this over and over. "We would be so glad to have a missionary society if we just knew how to carry on the work." What a challenge to every existing missionary organization. (And I'm sure this is just as true of the women in the rural churches in many other counties.) It is a challenge to

every woman who has received any blessing from being in a missionary society. A challenge to pass those blessings on to her sisters who have not had the privileges that she has enjoyed; that of meeting together to study God's word and about the progress of His Kingdom work; to pray together for the advancement of His Kingdom both in the home and foreign land and work together for the betterment of their own community and make a united effort to win the lost around them.

The Lee County women accepted this challenge and we feel that this campaign for a few weeks this summer will serve to prepare the way for greater things. We hope to get two or three of our neighboring counties to co-operate with us and employ a permanent field worker, to visit these new societies and help them over the many difficulties that perplex those new in the work, to organize the young people and train leaders for young people's organizations and keeping ever in mind the goal before us—A missionary society in every church striving to become a W. M. U.

In about a month's time we have over doubled our number of societies. Every new society agreed to meet at least twice per month and one plans to meet three times. Another society I feel will very soon adopt the circle plan. They are in a country community too. But it appealed to them very much when I told them about it and they said as soon as they became more familiar with work they were going to adopt that plan. Another one of the new societies that was organized with six members increased their membership to sixteen the first meeting and have gone to work and made forty-two dollars to help paint their church, which, by the way is a country church also.

The president of one of the societies within two or three weeks after they were organized, got the little children together and organized a Sunbeam band. But the thing that has impressed very much in my work for the past few weeks is the fact that we were able to induce the women in two churches in the very heart of the Anti-Board district to organize themselves into a missionary society. Who can tell what this will mean for missions?

We realize just going out and organizing, then leaving them to themselves, isn't worth much, so at our association this plan was adopted; each old society was to foster one of the new ones and the three societies having circle plan each circle is to foster one, by helping them with their programs, reports, personal service suggestions, teaching mission study classes, lending them their books, and etc. There are lots of ways these old societies are planning to be "big sister" to them.

I have enjoyed the work so and the time seems ripe for the work to forge ahead I sometimes think I ought not to leave it to go back to the Training School for my Masters degree even. But I hope by next year the leaven will have spread out so much that others will join us.

WILMA BUCY.

Thursday, August 31, 1922

THE ONE HUNDRED AND ONE

The number of Sunday Schools contributing to the church building at Clinton stands at ONE HUNDRED AND ONE. The total contribution stands at \$2,557.24. This is a fine record. Those not already reported are as follows:

Jackson 2nd S. S.	\$650.00
Ellisville S. S.	25.00
Durant S. S.	20.00
Damascus (Copiah Co.) S. S.	13.00
Braxton S. S.	10.70
Madison S. S.	10.50
Pine Bluff S. S.	10.00
Merigold S. S.	10.00
Bethesda S. S.	10.00
Fayette S. S.	5.75
Hebron S. S.	5.00
Learned S. S.	5.00
Meehan S. S.	3.45
Antioch S. S.	3.30
Shiloh S. S.	3.10
Anding S. S.	2.75
McGee's Creek S. S.	2.00
Previously reported.....	1762.49

The first floor rooms of our church will be given entirely to four departments: Beginners, Primaries, Juniors and Intermediates. Our church has ordered a memorial tablet to be placed at the entrance of these rooms, bearing this inscription, "Mississippi Baptist Memorial Sunday School Rooms." This is a fitting tribute to the Sunday Schools of the state that have aided in the construction of the building. Would it not be glorious if every Sunday School in the state could be represented? They may, all that make offerings by January first.

Appreciatively,
M. O. PATTERSON.

We began a series of services in our church, Davis Memorial, yesterday, August 20th, with Rev. J. H. Hooks, of Winona, doing the preaching. We crave the prayers of the brotherhood that the Spirit of the Lord will lead us on to victory. Already one sweet little girl has surrendered and others are under conviction.

B. W. HUDSON, Pastor.

Rev. J. S. Laird is assisting Pastor A. N. Thomas in a meeting at Coy, Neshoba County, this week. We are praying for a much needed revival there.

New Hope

The services at New Hope began on August 12th with Bro. Robert Bridges to do the preaching. Bro. Bridges certainly did some good preaching, and I feel the church has been benefited by the meeting. Eight girls and boys surrendered their lives to the Lord and were baptized. This is the third time Bro. Bridges has helped us at this place, and each time he brought a message direct from God. We had planned to begin our revival at Antioch on August 19th, with Bro. W. F. Hutson to do the preaching, but later we decided to wait until the 14th of October. We are praying for a revival at this time. May the Lord bless this people.

V. C. WALKER.

Mesa

We have just closed a series of meetings in my pastorate. We began our revival at Mesa on the 22nd of July, with Bro. Lawrence Bracey Campbell to do the preaching. Bro. Campbell is a man filled with the Spirit of God, and certainly knows how to impart his love and knowledge of God to others. We had a good meeting. Fourteen were baptized, one received by letter and the whole church revived. I never enjoyed working with any man more than Bro. Campbell. He preached direct from the Bible. Every sermon was filled with truths direct from God's holy word. The services closed on the 27th of July, and on the 29th of July we began at Union, the writer doing the preaching until Monday. Bro. Muse failed to get there until Monday. We had a good meeting. Bro. Muse did some good preaching. Twelve were baptized. Services closed on the 4th of August. On August 5th we began at Shilo, with Bro. Cope to do the preaching. We had a good meeting. Six were baptized. Closed the services on August 9th.

Pastor W. Rufus Beckett is kept busy holding revival meetings. He was with Pastor Barnes in Winston County last week. The revival at Philadelphia has been postponed till September.

Sandy Hook

Our annual revival meeting began at Sandy Hook Sunday, August 13. We had a great meeting, baptizing six and received nine by letter. The church folks were greatly revived. Plans were put on foot to build a new church. Rev. Owen Williams, of Brookhaven, Miss., our 6th district missionary, did the preaching. Bro. Williams brings his message in a plain and forceful way.

B. B. COKE.

Sidon

The Sidon meeting closed last Friday night. The pastor, Rev. T. J. Moore, was assisted by Rev. S. G. Posey, of Durant, who did the preaching after Sunday 11 o'clock service, and Bro. John Sproles led the song service. Bro. Posey did very high grade preaching, and the singing was good. The entire town and surrounding community took a deep interest in the meeting and enjoyed a healthy spiritual revival. Four were added as candidates for baptism.

Pastor T. O. Reese of Tupelo, Miss., has just closed a great meeting, with Pastor J. L. Robinson of Pontotoc assisting him. There were forty-four additions to the church.

JELLO
Ice Cream Powder

HOME-MADE ICE CREAM

TWO packages of Jell-O Ice Cream Powder cost 25 cents and make one gallon of ice cream. One package of the powder and one quart of rich milk make two quarts of ice cream.

Stir the powder into the milk and freeze it. That is all there is to do and anybody can do it. All grocers sell it.



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Is the Gateway to Success in Business

Because It is the Home of Thoroughness and High-Grade Courses.

50th Annual Session of Blue Mountain College Opens
September 12, 1922

We already have a large number of room engagements on hand. Others are coming in almost daily.

We expect to open next session with all dormitories newly renovated, a big concrete swimming pool ready for use, all rooms convenient to nearby bathroom, a number of rooms with private bath and a larger number with combination bathrooms.

A faculty of unusual strength and competence will be in charge. Write for catalog or send \$10.00 to engage room. Remember our ten weeks summer term which enables students to finish a full four year course in three years.

W. T. LOWREY, LL. D. President, Blue Mountain, Miss.

Education Department

D. M. Nelson, Educational Secretary

WHAT IS THE VALUE OF COLLEGE EDUCATION?

D. M. Nelson, Sec'y.

The idea that a self-made man sneers at a college education is not as prevalent as it used to be, but the discussion of its usefulness is still going on. A writer in the Nation's Business says:

Eternally debated is the question of whether a college education is or is not an advantage in a business career. Perhaps there is no answer. Perhaps the individual who is headed for business success will get there with or without. Perhaps it depends entirely upon the man, that a college course may be excess baggage to one and usable equipment to another. Perhaps there's a need of definition. When we say advantage do we mean only pocket book advantage or something wider?

Vocational education has made tremendous strides in recent years, and there is a growing realization that a boy or girl should choose a course of instruction that will fit them to win success in a business or professions for which they feel themselves best adapted, or to which they are most strongly attracted. There are exceptions, to be sure, but

History Grove

On the fifth Sunday in July it was my pleasure to be with Bro. D. W. Smith and his young church, Hickory Grove, in Lamar County. This consecrated pastor, with Rev. R. P. McDowell as professor of the consolidated school and the small band of members, are doing a noble, progressive work beyond the expectations of those around them. And the Lord is even giving the church a greater success than they themselves had looked for, as He always does for those who let Him have His way with them. This is a section that has been taught many things, that which is not wholesome for the Lord's kingdom nor being milk or meat of the soul of men; but very paramount to the missionary spirit of Christ, in the person of the Mission Board and its works. I deem this a place where it would be meet for the Lord's kingdom for the missionary Baptist to lend a helping hand to this noble pastor and people. This is an earnest, sincere, God fearing people desiring to learn and set proving out more about the work. They came to church several miles, some walking, some in buggies and wagons and others in cars. The Lord added twenty-eight to the church and the experience of the church was greatly enriched. All praise due the Lord.

D. W. BISHOP.

the average young man and woman know what they propose to do and can get the sort of training they need.

A great deal depends on what is meant by college education. A future captain of industry, who may start by being an engineer, should not devote most of his time to a study of classics. Nor would we consider a knowledge of Greek and Latin and an appreciation of good literature indispensable to success in business, but a one-sided education has its serious drawbacks which will be felt later in life almost as much as no education at all. The self-made man who, in spite of all of his millions, can find no mental diversion outside of his office, who can talk of nothing but his business, or his game of golf, or his motor cars, and is consequently at a disadvantage in the society of cultured people, is to be pitied. To see such a man growing old and casting about for ways to occupy his leisure, is to realize the priceless heritage of an education in the best sense of the term. Likewise, the man who has had technical training, but knows little or nothing outside of his own profession, is not much better off.

The well rounded mind is the best. It gets more out of life and puts more into life.

A Great Meeting

New Fellowship Church of Jasper County has just closed a great meeting. Bro. L. G. Bassett, the pastor, did the preaching, which was effective. His son and one of his brothers came and sang for us, which was enjoyed by all who heard them, and which added so much to the services. A fine spirit was manifested throughout the entire meeting. Eleven were added to the church by baptism. A flower service was held at the close, which was very impressive. Everybody went home happy and with a greater desire to go forward and build a house for the Lord. We ask the people of God to pray for us, that we may be enabled to do great things for Him.

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Silver Creek

We closed a meeting last Friday at Silver Creek with Brother Dale as pastor. Here the people came in large numbers and manifested good interest and twenty-nine joined the church and twenty-one are to be baptized. The music was supr-fine and was directed by Brother White, a member of this church. Brother Dale is a great preacher and has the following of his host of people.

Cedar Grove

Our meeting at Cedar Grove closes today at the water's edge. Brother Drummond of Fort Worth is assisting the pastor and five are to be baptized today. Brother Drummond is a favorite of Marion County and is now awaiting our revival meeting in Columbia and as he waits he is assisting in the meeting at Cedar Grove.

The fourth Sunday our meeting begins with Dr. Scarborough of Fort Worth to do the preaching and the music is to be directed by Mr. and Mrs. Reynolds. Then we are to have as assistants, Brother N. R. Drummond, Wade Smith, Owen Williams, and others whom we expect and then all the pastors in the county. We earnestly request the prayers of all who read the Record.

In Christ,

W. R. COOPER.

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for the
Baptist Associations of Mississippi

REPORT OF PROGRAM COMMITTEE HINDS COUNTY ASSOCIATION

Realizing that the work of our association should be made more effective during the entire year, and that matters presented for consideration at our annual meetings should be more condensed and better classified, your committee begs to submit the following recommendations:

1. That the program of the association in its annual meetings be conducted under three general heads, namely, Missions, Education, and Social Service; all mission work, in the association, in the state, and beyond the state, to be considered under a general report on Missions; all educational work, associational, state, and southwide, to be considered under a general report on Education; all social service work, associational, state, and southwide, including Hospital work, Orphanage work, Goodwill Centers, Ministerial Relief, Prohibition and kindred subjects to be considered under a general report on Social Service.
2. That a Committee on Committees be appointed and announced by the moderator before the close of the first session of the association, whose duty it shall be to select all committees to serve during the sessions of the association including the following:
 - (1) A Committee on Nominations, whose duty it shall be to nominate all boards and standing committees of the association.
 - (2) A Committee on Time and Place of next meeting, whose duty it shall be to recommend the time and place, the preacher and alternate, for the next annual meeting of the association.
 - (3) A Committee on Resolutions, whose duty it shall be to prepare and introduce resolutions of appreciation, and to receive and report back to the association, with or without recommendation, such resolutions as the body may order referred for review.
 - (4) A Committee on Statistical Summary, whose duty it shall be to prepare from the associational letters a summary of important statistics to be read before the association, or placed on the blackboard for information.
 - (5) A Committee on Obituaries, whose duty it shall be to prepare and present to the association an appropriate memorial to all deceased members.
3. That the committee on committees shall announce all the above committees as early in the sessions of the association as possible.
4. That the following boards and standing committees of the association shall be elected each year:
 - (1) An Executive Board of the association, composed of one member from each church holding membership in the association, the members to be chosen from nominees selected by the various churches, the committee on nominations naming the member from any church failing to suggest a name; the officers of the association and the pastors of all churches belonging to the association, when not actual members of the executive board, to be recognized as advisory members, without voting power.
 - (2) A Committee on Missions, whose duty it shall be to study the whole subject of missions, and prepare the general report on missions for the next annual meeting of the association.
 - (3) A Committee on Education, whose duty it shall be to study the whole subject of education, and prepare the general report on education for the next annual meeting of the association.
 - (4) A Committee on Social Service, whose duty it shall be to study the whole subject of social service, and prepare the general report on social service for the next annual meeting of the association. This committee shall also cooperate with the law enforcement authorities and other agencies that seek to improve moral and health conditions within the bounds of the association.
 - (5) A Committee on Order of Business, whose duty it shall be to arrange each year a suggestive program for the next annual meeting of the association, along the lines set out in these recommendations, and publish same in the newspapers circulating within the territory of the association at least two weeks before the annual meeting.
5. That the three general reports to the association, namely, Missions, Education, and Social Service, shall each be presented in three consecutive periods, as follows: (1) Presentation of special interests covered by the report; (2) General discussion of the report; and (3) special address on the general subject.
6. That the executive board of the association shall meet in regular sessions quarterly, preferably on each fifth Sunday and Saturday before, at which time such matters as claim the attention of the board shall be considered, and a well planned program carried out, covering devotional, doctrinal, inspirational and educational features, as well as discussions on church and denominational plans, at which meetings a large representation from every church shall be invited.
7. That the executive board shall report to the annual meeting of the association each year the work done during the year, together with suggestions and recommendations.
8. That the constitution and by-laws of the association be so as to provide for the carrying out of these recommendations.

Suggested Program Hinds County Association

Clinton Baptist Church

October 5-6, 1922

THURSDAY NIGHT

7:30 Association called to order — Prayer
Welcome Address — A. J. Aven
Response — H. H. Hargrove
Organization
Report of Committee on Program

8:30 Associational Sermon — W. A. Hewitt
Announcement of Committee on Committees
General Announcements
Adjourn

FRIDAY MORNING

Subject: MISSIONS

9:00 Devotional — W. O. Carter —
9:30 Reading of Report on Missions — T. W. Green
1. Presentation of Special Interests:
(1) Missions within the Association
(2) Missions within the State
a. Sunday School Work
b. B. Y. P. U. Work
c. W. M. U. Work
d. Laymen's Work
e. Enlistment Work
f. Publications
g. Church Extension
h. Miscellaneous Missions
(3) Missions Beyond the State
a. Foreign Missions
b. Home Missions
2. General Discussion
11:30 3. Address on Missions — M. O. Patterson
Announcements
Adjourn

FRIDAY AFTERNOON

Subject: EDUCATION

1:30 Devotional — J. C. Greenoe
2:00 Reading of Report on Education — O. B. Taylor
1. Presentation of Special Interests:
(1) Christian Education in General
(2) State Denominational Schools
a. Mississippi College
b. Clarke College
c. Baptist Bible Institute
d. Woman's College
(3) Southwide Institutions
a. Southern Baptist Theological Seminary
b. Southwestern Baptist Theological Seminary
c. Blue Mountain College
(4) Ministerial Education
2. General Discussion
3:30 3. Address on Christian Education — D. M. Nelson
4:30 Reports of Committees
Announcements
Adjourn

FRIDAY NIGHT

Subject: SOCIAL SERVICE

7:00 Devotional — B. W. Hudson —
7:30 Reading of Report on Social Service — R. S. Curry
1. Presentation of Special Interests:
(1) Social Service in General
(2) State Social Service Institutions
a. Orphanage
b. Hospitals
c. Goodwill Center
(3) Southwide Institutions:
a. Ministerial Relief and Annuities
2. General Discussion
8:45 3. Address on Social Service — H. M. K.
Announcements

IN MEMORIAM

Mrs. Sarah Ann Dollahite

Mrs. Sarah Ann Dollahite, age 88, died August twentieth, nineteen hundred twenty-two. She has long been a member of Scobey Baptist Church, and is the mother of ten children. Four have gone before and six remain to mourn her loss. We have witnessed the closing of a beautiful life.

God has said to her come.
She has gone from all sin and strife,
And dwells with Christ at home.

None knew her but to love her,
She was loved by young and old.
Sadly we stood beside her bier
And knew she must lie in the grave
so dark and cold.

Her spirit is not there;
But has flown to that better land.
Eternal joys with saints she'll share,
In bright mansions not made by
hands.

Sleep on dear one, and rest
Until Christ, you a body will prepare.
Then hozannas you'll sing with the
blest
When you rise to meet the Lord
in the air.

ONE WHO LOVED HER

Walter Sills

Brother Walter Sills departed this life on August 17th after a very brief illness. He was 28 years of age, was a member of Crooked Creek Baptist church. He lived a quiet, peaceful and consistant Christian life. After services conducted by the writer his body was laid away in the Clyburd cemetery. He leaves a wife and child with many other relatives to mourn his going. May God bless them all.

His pastor,
B. E. PHILLIPS.

Ernest R. Bassett

Brother Ernest R. Bassett, a member of Philadelphia Baptist church died August 11th at San Antonio, Texas. He was a noble Christian boy. He went to France and contracted tuberculosis from which he died. He was buried at Neshoba. We grieve with the sorrowing ones.

Bro. R. L. Breland is with Pastor P. A. Davis in his meeting at Zion, Kemper County, this week.



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St. Louis and

East Mississippi Department

By R. L. Breland
Center Ridge

The revival meeting began at Center Ridge, Newton county, the fifth Sunday in July and continued until Friday. Rev. Clyde Breland, of Williamstown, Ky., did the preaching. Interest was good all the way through. The preaching was scriptural and with power. The attendance was real good. The church was built up in spiritual power and the close of the meeting found the church ready for any task. There were fifteen added by baptism—one man and his wife. It was said that this was the best meeting the church had enjoyed for some years. To God be the praise for He did the work.

Oakland Meeting

The meeting began at Oakland, Newton County, the first Sunday in August. The pastor did the preaching, continuing till Friday night. Those present said that it was a glorious revival. The membership was revived and brought closer to God and to each other. They were anxious about the lost and did real mission work, some of them. Four were added to the church by baptism, two of them being men 63 and 64 years old—were for whom the church and pastor had been praying for years. It was great joy to see the working of the spirit with these two old men. Oakland is one of the best organized country churches in these parts. It has a live Sunday School, a Junior and a Senior B. Y. P. U. and a Sunbeam Band. Excellent workers are found there. Miss Rubye King, a sweet-voiced, consecrated young lady of Hickory helped out much in the meeting with her heart touching songs and other work. The church is ready for greater things. To God be the praise for He did the work. Twelve added by letter.

Gatesville

Dr. Lipsey came to us at Gatesville the second Sunday in August and we all know that Dr. Lipsey is one of our finest and best gospel preachers. Surely he knows God's word and loves lost souls, and it is useless for me to say that he did some great preaching.

The Lord gave us a good meeting. It was cut short on account of Dr. Lipsey having to go away. He preached two sermons a day and closed Wednesday night.

The results of the meeting was a great spiritual uplift for the church and the Lord gave us five for baptism and two by letter.

The great need at Gatesville is a church building. I think the time is ripe for them to build and they are planning to build right away. Will you, who read, breath a prayer to God for His blessings on this struggling little church. They need your prayers and help.

S. S. PERRY.

Roxie

We began our meeting at Roxie the third Sunday in July, Rev. W. A. Greene of Meadville, did the preaching. Brother Greene is a fearless, uncompromising with sin preacher. He preached against all forms of sin.

We had a great meeting, the church was revived and built up. We had eighteen additions, ten by letter, eight by baptism.

The Ku Klux came to pay their respects to us on the last night; they made a liberal cash contribution and heartily endorsed all that had been done to put down sin and establish righteousness.

The church made a liberal contribution to Brother Greene for his services and gave the pastor and family a good pounding besides a liberal cash offering.

We plan, and have got nearly enough money raised to put in some window sash in the church. It will cost about \$150.00.

The church is moving along, doing a good work and we hope to be able to go to half time in the near future.

Stampley

We went to Stampley Station the fifth Sunday in July for a few days' meeting. They have no church at Stampley, but we found some of God's flock out there. Some of the members from Hamburg came over and helped us out and we had a good meeting. The folks seem to be revived and took hold and helped us in every way they could. Mr. Martis gave us his home to hold services in, and all the people opened their doors to us and made it very pleasant for us.

We baptized one and there were some others we would have gotten if we had a church there, they went to other churches. The people made us a liberal offering for our labor with them.

We learned that one of the first churches established in Mississippi was in Stampley. It looks like a great pity that we can't have a church there now; when those who came here and through adversity and persecution started the work.

Brethren and sisters they need your prayers. There is plenty of need for mission work in Mississippi.

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Some Meetings

BLACKWATER S. S. NORMAL

Although the dates for our normal were somewhat confused, yet we had a very successful week. Enthusiasm was great, manifested by both teacher and pupils. This is the beginning in this grand old church of a movement in religious work which will achieve great success in the betterment of our community. Under the able teaching of Mr. T. J. Farr the normal was completed, thirteen being awarded diplomas. We hope to spread out into larger fields in the future and that it will be our good fortune to have Mr. Farr with us again as he is certainly a live wire in his work. We appreciated having him, and he was at home with us. May his every effort meet with crowning success.

MRS. C. L. KEY.

Shumalak, Miss.
August 19, 1922.

Demascus Meeting Coplay County

On Sunday, August 13th, we began our protracted meeting at Demascus with Brother George W. Riley assisting. Rains and the election and a few other hindrances prevented the progress of the meeting till Wednesday, but the spirit began to work with us then and by Friday we were having splendid meetings. Our attendance was never great but the spirit was found. We received five for baptism and five by letter, and I think others will follow.

On the last day of the meeting when the pastor and his wife came in the church they noticed canned fruits, vegetables and preserves, flour, potatoes, meal, rice, coffee, soap, chickens and other things piled prettily around on the platform and in front of the pulpit, and at the close of the service Deacon Bass got up and made a little talk, stating that the members of the church and community desired to express their appreciation of the pastor and his wife, and they did not know of a more substantial way than this in which to do it, and that they wished the pastor and his good wife to accept this as a token of their love and appreciation of their untiring services.

Of course the pastor responded in words as best he could and expressed his appreciation of the love and confidence placed in him and his wife and accepted the almost a truck load of stuff which they then loaded on a truck and sent it speeding on to the pastor's home. The pastor is so happy that he naturally thinks everybody else is, or ought to be. Ye editor come to see us now while we have plenty to eat. Riley is a prince among preachers.

Yours happily,

H. C. JOYNER.

New Bethlehem Church, Simpson County

Saturday morning, August 19th, marked the closing of the greatest meeting ever held at our church. Dr. J. C. Greenoe of Vicksburg came that previous Monday and preached three and four times each day. Dr. Greenoe fights sin, the devil and preaches Jesus Christ. In spite of rain, politics and the devil we had a great revival. There were 28 additions, 17 by baptism and 11 by letter. We organized a B. Y. P. U. with 35 members and also a Wednesday night prayer meeting. We also ordained a new deacon and added two members to the W. M. U. The church in conference gave an unlimited call to the present pastor and unanimously voted for Dr. Greenoe to return next year for our meeting. The church gave Dr. Greenoe and pastor a good contribution. Happy church, happy pastor, pray for our progress.

C. S. MOULDER, Pastor.

Good Meeting at Knoxy

On the fourth Sunday in July it was the writer's pleasure to join the pastor, Brother J. E. Sullivan in a meeting at Knoxy.

Services were held each day at 11 o'clock a. m. and at 7:30 p. m. Though we had lots of rain the congregations were fine to the close. Several were added to the church and were baptized at 10 o'clock Thursday. We closed Thursday night and at the close of the service three others came for baptism, among them one stalwart young man who had been in marine service. The spirit of the Lord was with us all the way through, everybody seemed happy. Brother Sullivan is a fine fellow to work with and he has a fine hold on his people. This is a fine church.

T. D. COX.

Oak Dale

On the fourth Sunday in July Bro. J. E. Kinsly, from Merigold, came to us at Oak Dale, Rankin County, and stayed through the following Friday. Bro. Kinsly was not a stranger here, having labored with this people before. His presence and labors were appreciated and enjoyed by all. His messages were made plain and simple, though rich and deep, and were delivered in a forcible way. Three were received by experience, and the church greatly revived.

D. W. BISHOP.

Tangipahoa

We closed a great meeting at Tangipahoa, La., with Brother McCullough. Had large crowds, very enthusiastic and solicitous as to the spiritual welfare of the church and the salvation of the lost. Twenty-one joined the church and seventeen were baptized. Brother McCullough has a fine situation and a good grip on the church and the loving confidence of the people.

Wiggins

The Wiggins Baptist Church began its regular annual meeting August, 1922, and closed August 14th, with their pastor, Bro. H. D. Wilson, doing the preaching.

It will be remembered that our church was without a pastor for almost six months, from the time of the death of Brother Barnett, our beloved pastor, until May last, when Brother Wilson of Alabama, accepted our call and by special request of the church he did all the preaching, holding two services each day for nine days. The church building was crowded all the time, especially at the evening services, and it goes without saying that the meeting was fearlessly and God lovingly conducted by our pastor and a great deal of good accomplished, there being 20 candidates for baptism and we received four by letter, and the church closely united in love and fellowship.

As a token of the appreciation of friends and members, at the close of the meeting a handsome purse was presented to our pastor. The church and community are well pleased with our pastor.

A MEMBER.

There is more infidelity in our midst than one might think. Many "good" Baptists deny that God has anything to do with the wind, rain, storms, crops or weather. All such are infidels in part at least. God controls everything or nothing. Are you half infidel?

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MARRIED—Mr. Julius P. Searcy and Miss Amanda Lewis were married August 7th. Bro. Searcy is a member of Oakland church, a licensed preacher and the teacher in Martin High School, Lauderdale County. The writer officiated at the marriage. Our wish is for their future happiness and success.

I have never seen any use to organize to do nothing—hence why the Hardshell church? It seems a useless body.

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Richburg

A great meeting, we trust, has been held at Richburg Church, Lamar County. It began the first Sunday in August and continued until the following Saturday. The preaching Sunday and Monday was done by our former pastor, Bro. T. S. Entrekin, while the pastor, Bro. Voss, was closing a meeting and baptising those gained in another field. Rev. J. N. Miller, of Lumberton, came Tuesday evening to be with the pastor and do the preaching. He gripped his audience from the beginning, and we are persuaded that he is in close fellowship with his Lord and Master and our hearts burned within us as he opened the scriptures unto us. Results were, the little church was revived and fourteen were added, eleven by baptism.

A MEMBER.

Ebenezer Baptist Church, Amite County

Olio, Miss., Aug. 21, 1922.

Our annual revival meeting has just closed. Our pastor, Rev. G. H. Suttle, from Centreville, did the preaching. Notwithstanding the weather conditions were very unfavorable, the attendance and interest was great at each service. We feel that the church has been greatly revived. There were ten additions during the week, nine for baptism and one by letter, and many hearts made to rejoice. Bro. Suttle in his plain, earnest and sympathetic way poured out the Gospel of Jesus Christ in a way that every heart under the sound of his voice was touched. We have been made happy over the results of the meeting, and may we by the help of God continue to go forward in the Master's work, and may God continue to use Bro. Suttle for His glory.

P. L. KIRKLAND,
Church Clerk.

Antioch and Mt. Olive Revivals

We began our revival meeting at Antioch, in Alcorn County, the fifth Sunday in July. Bro. B. L. Crawford, of Baldwyn, Miss., was our visiting minister. Our meeting was one of success. There were eight that professed faith in Christ, and five added to the church by baptism, one being blind from birth. He stepped boldly out into the Lord's work, and the Lord will use him to His glory. Bro. Crawford preached the Gospel in a good old fashioned way, and the people of Antioch are moving forward in their Christian work, being loyal to the 75 Million Campaign and having an Evergreen Sunday School. May the Lord ever bless them.

Our meeting at Mt. Olive, Tippah County, beginning the first Sunday in August, was also a success. Bro. C. C. Weaver did the preaching. Bro. Weaver is a noble, consecrated man, and preached the Word with great power, and God gave the increase. We had fourteen additions to the church, twelve by baptism and two restored. We received two Presbyterians and one Methodist, and the church was greatly revived. Mt. Olive people are doing great things for the Lord; have just closed a Sunday School Normal and are going to grade their Sunday School at once. Pray for us.

JOSEPH H. CRAWFORD, Pastor,
Dumas, Miss.

Shiloh

Our meeting began at New Shiloh, Carroll County, the third Sunday in July. Bro. A. E. Lucas came to us on Sunday night. Bro. Lucas is a real good man to work with. His earnestness and tact for making friends, together with his gospel messages, were used of the Lord in a great way. Received fourteen members, all grown up people except one.

D. W. BISHOP.



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DR. J. FRANK TULL AT WAYNESBORO

Dr. J. Frank Tull closed an eight day meeting with us Monday, Aug. 29th. There were ten additions to the church, nine by baptism and one by letter. There were fourteen hundred and seventeen chapters of scripture read. The work with the children was the most helpful we ever saw. As pastor we feel that brother Tull did us about the most instructive work we have ever had.

E. H. GARROTT.

Pearces Creek Meeting

Our meeting began the fourth Sunday in July and continued through the following Sunday. Brother Bonner of Easchabutchie did the preaching. He is a man where personality is almost six and a half feet, but he is a bigger preacher than he is a man. He is a whole gospel preacher and a great power in the pulpit. How our hearts burned within us when he opened unto us the scriptures. The gospel went forth in an "old time way," with the power of the Holy Ghost, as the corrector of sin, and many renewed their desires to go forward to the Master. Much old time confession was done, and the crooked way made straight. There were nine additions to the church and the church was greatly revived.

Bro. D. A. Hagan, the pastor of Pearces Creek church, is very highly commended by his people. Brother Hagan is a young preacher of unusual tact and energy. We people of Pearces Creek have learned to love him very much and predict for him a great future. He is giving the devil lots of trouble now and will make it more serious for the old fellow in the future. To God we give all the glory.

As ever,

ESTHER MARTIN.

Crooked Creek

The revival meeting began at Crooked Creek church in Lawrence County on Saturday before the first Sunday in August and continued till Thursday before the second Sunday. Bro. G. W. Nutt, of Lena, Miss., did the preaching. His sermons were pointed, scriptural and sympathetic. Four were added to the membership of the church.

Crooked Creek church is a great old church in several respects. Large congregations assemble here to worship. During the spring months the average attendance at the Saturday services was over a hundred. Six fine preachers have gone out from this church. J. P. and S. B. Culpepper, J. O. Buckley, Tom Dale and Roan Stringer were ordained here also one Brother Brattin who has gone on to glory. It is a pleasure to pastor these people.

E. PHILLIPS,
New Hebron, Miss.

JACKSON BAPTIST HOSPITAL

Mrs. Boyd and I desire to witness for the work the Baptist Hospital is doing. While we were there for operations for both our children we received the most efficient and courteous service from both the superintendent, Dr. Curry, the nurses and the physicians. Every attention was given to make us feel that we were "at home." And we were not alone in receiving such treatment. The same thoughtful service was accorded to all. The Baptists of the State need to know what a great work the hospital is doing. We have an institution of which we may be justly proud. It is growing in popularity and consequently in usefulness. Dr. Curry is an efficient and worthy superintendent, devoted to the cause of the hospital, and Miss Boyett, the head nurse, is very kind and considerate to all who come. Some of the leading physicians and surgeons of the city of Jackson are constantly going in and out which indicates the high standing of this institution of healing. We bespeak for it a general patronage among our people throughout the state.

Sincerely,

J. L. BOYD, Biloxi, Miss.

Meeting at Jayess;

Lawrence County

Pastor J. L. Boyd of Biloxi assisted Pastor J. P. Hemby at Jayess church. It was said to be the most successful meeting in years. This is a large rural church with half-time preaching and Pastor Hemby is loved by all and is a leader of his people and pastor of high order. Additions: Thirteen by baptism and two by letter.

Our meeting is to begin at Biloxi on September 8th with Dr. C. C. Carroll of Bible Institute, New Orleans, to do the preaching and Mr. Fred Scolfield to lead the song services. We are planning to have a tent placed on the new church lot and hold the meeting in it. We ask the prayers of the Brotherhood that the Lord may richly bless us and bring salvation full and free to the coast.

Yours in Christ,

J. L. BOYD, Pastor.

Denham Meeting

We held a five day meeting with Bro. J. A. Daugherty at Denham beginning the third Sunday in July. There had been no baptisms in about five years. There were three for baptism, and the pastor said that he felt that much had been done for the church.

E. H. GARROTT.

Rev. Thos. J. Blass, of Whistler, Ala., assisted in a meeting at Hazel, Newton County, last week. Bro. Blass reports everything moving nicely in his new field of labor. He was pastor at Philadelphia last year.

There is another crop of half infidels in the land in the person of those who do not believe in the Bible, such as the flood, the story Jonah and the whale, Daniel and the lion's den, the Hebrew children and the fiery furnace. These are all literally true or the Bible is a fake. I believe them literally. Are you half infidel?

The Kemper County Association meets the 20th of October instead of the 13th of October as announced in the last issue of the Record.

On account of the election coming on the day that was set for the meeting of the Coldwater (DeSoto County) Association, we have postponed the opening until Thursday, September 7.

A great meeting with a large number of baptisms is reported from Lawrence, Miss. Dr. Crutcher, of New Orleans, did the preaching, so it is said.

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Rev. Eugene Stephens is conducting a meeting at Liberty, Kemper County, where he was pastor for many years.

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JOHN F. CARTER, President,
Newton, Mississippi.

The Baptist Record

"THY KINGDOM COME"

OLD SERIES
VOLUME XLIV.

JACKSON, MISS., SEPTEMBER 7, 1922

NEW SERIES
VOLUME XXIV. No. 32

We received a lengthy report of the Assembly of Women Preachers at Winona Lake with the request that we make any comment we care to. This is our comment. They are a Bible defying bunch.

Pastor A. D. Muse says he has read every book on evangelism he has been able to get, and the one by Dr. W. W. Hamilton on "Bible Evangelism" is the most gripping and heart moving he has ever read. He expects to teach it to a class in his church at Bomar Ave, Vicksburg. He thinks everybody should get it and read it.

At one place in Russia recently more people are said to have been baptized in one day than were baptized on the day of Pentecost.

Already the program for our State Convention at Grenada in November includes some brilliant prospects. We will probably have with us both Dr. Geo. W. Truett of Texas and Dr. E. Y. Mullins of Kentucky.

Dr. B. P. Robertson, pastor at Senatobia, is reported sick at Atlanta but expecting to be back at work shortly.

Engineers have various ways of measuring altitudes, but we judged somewhat of the height of Pike's Peak by the fact that pie sold at 20 cents a cut at the half way house, and it wasn't exactly "the kind that mother used to make". We did not ask the price at the top of the Peak as we did not feel like eating.

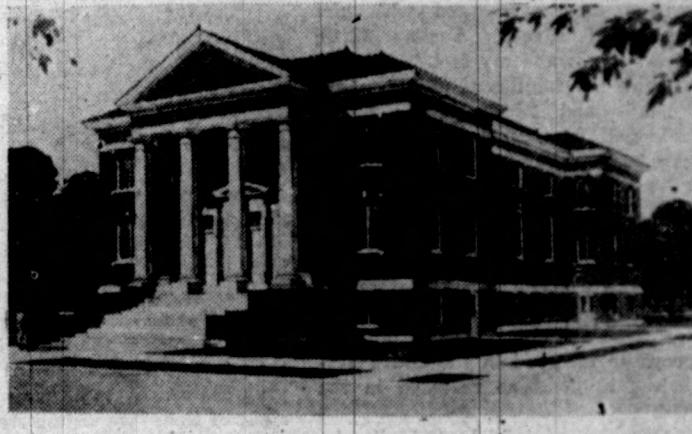
Preachers need not waste their time trying to put out the fires of hell by spitting on them. It will be better spent in trying to keep people out of hell.

ANOTHER DELTA CHURCH NEARING COMPLETION

Leland, Mississippi



AS IT WAS



AS IT WILL BE

We give above pictures of the old Baptist Church at Leland, Mississippi, and the new church that will take its place. The one shows the old style inadequate frame building. The other shows the complete, modern, substantial church plant.

The Leland church was organized in 1886, by Dr. E. E. King, then pastor at Greenville. Several well known preachers have been pastors of the church during its history, Dr. I. W. Reed having just preceded the present pastor, Rev. W. H. Morgan.

The new church movement was started under the pastorate of Dr. Reed, and the plans enlarged upon and the construction begun since the beginning of the present pastorate. The building complete will cost about \$65,000.

Pastor Carter of Raymond was assisted in a fine meeting by Brother W. A. Sullivan. Everybody helped; the people were prepared for the work and it continued eight days. There were 34 additions to the church, 20 of them by baptism. The house was overcrowded and a larger building has become a necessity.

Pastor B. W. Hudson rejoices in a good meeting at Davis Memorial Church, Jackson, in which 38 were received for baptism. He was assisted by J. H. Hooks of Winona, who did a great work for eight days. The church not only gave him more than they ever gave for a meeting before, but gave also the pastor enough to pay his matriculation fee in Mississippi College.

The meeting at Newton resulted in twenty-four for baptism. Brother J. E. Wills assisted Pastor W. H. Thompson. A remarkable feature of the meeting was the responsiveness and willingness of the men and boys, of whom twenty-one were baptized.

Brother J. A. Maxwell reports "a great meeting at Bethel" near Drew. There were 33 additions, 23 of them by baptism. The meeting was held in a tent and drew good congregations.

The new pastor at Clinton, Brother B. H. Lovelace, says he is one who came through great tribulations, as he brought his family from Louisville, Ky., to Clinton in a car (never mind the kind of car). But he seems to have washed his robes, for he looked spick and span as he appeared Sunday night in the pulpit less than an hour after his arrival. The service was in the nature of an installation, as Dr. Aven was in charge and made an address of welcome; then called upon others representing the various departments of the church work. Prof. W. N. Taylor spoke for the Sunday School; Mr. John Latimer for the B. Y. P. U. S.; Dr. Provine for the Colleges; Prof. Cochran for the Public School; Dr. Weathersby as Mayor of Clinton; and Dr. Gunter represented the Baptists of Mississippi.

Pastor Lovelace made a happy response, in which he expressed his joyous anticipation of fellowship in service, and his high purpose to be of use to the Lord's work. We believe that many will rejoice at his coming and give him wholehearted welcome and support. Miss Nell Wallace sang very sweetly.

The B. Y. P. U. S. of the Second Church in Jackson have adopted their motto this month: Build Your Paper Up. Can you beat it? Go to it.

Pastor D. W. Moulder held a meeting of six days at Goodhope, Smith County, assisted by his son, C. S. Moulder, who preached with great power. People greatly moved; twenty additions, seventeen for baptism. Old people said it was the best meeting in the history of the church. Six surrendered for special work. A W. M. S. and a Sunday School were organized. This church called Bro. Moulder first 26 years ago.

IS THE BIBLE THE WORK OF GOD?

In our next and fourth issue on the prophecies, we shall proceed to notice the prophecy on which all prophecy hinges: that is, the prediction of the coming of Christ, of which no living man can bring under consideration with its former predictions and later fulfillment without being much impressed with the idea of those prophets being inspired of God.

Isaiah 53 is a prophecy concerning Christ, which was literally fulfilled during his mission on earth. Many things were predicted of him which were literally fulfilled, such as his riding in humble triumph into Jerusalem, his being betrayed for thirty pieces of silver and scourged and buffeted and spat upon; the piercing of his hands and his feet; the last offered draught of vinegar and gall; the manner of his death and of his burial and his rising again without seeing corruption; the parting of raiment and casting lots upon his vesture, were all expressly predicted, and all these predictions were literally fulfilled.

Now, let's notice some references of predictions and their fulfillment: Isaiah 13 and 14, "Behold a virgin shall conceive and bear a son, and shall call his name Emanuel." Mat. 1 and 23, "A virgin shall be with child and shall bring forth a son and they shall call his name Emanuel." Zech. 9 and 9, "He is just and having salvation, lowly and riding upon an ass, and upon a colt the foal of an ass." John 12:14 and 15, "When he had found a young ass, sat thereon as it is written. Thy King cometh sitting on an ass' colt." Zechariah 11:12, "So they weighed for my price thirty pieces of silver." Mat. 26:15, "And they covenanted with him for thirty pieces of silver." Psalms 22:16, "They pierced my hands and my feet." John 20:25 tends to show the fulfillment of the piercing of the hands and feet. Psalms 69:21, "They gave me gall for my meat, and in my thirst they gave me vinegar to drink." Mat. 27:34, "They gave him vinegar to drink mingled with gall." Psalms 22:18, "They parted my garments among themselves, and cast lots upon my vesture." Mat. 27 and 35, "They parted my garments among them and upon my vesture did they cast lots."

The above references tend to show the prophecies of the prophets recorded in the Old Testament, and their fulfillment as recorded in the New Testament.

I now call attention of infidels and all who have any scruples as to the Bible, that records those predictions being the inspired word of God. As we have called attention to many things concerning Christ that were prophesied in the Old Bible and the New Testament shows their fulfillment hundreds of years afterwards. Uninspired, could any man have foretold those facts just as they were afterwards literally fulfilled? Were they inspired or not? In our next issue we want to see if such facts could have been guessed at with such completeness.

R. A. BRECKENRIDGE.

"PUT OFF, AND PUT ON"

In studying the 3rd chapter of Col. we find: "If ye then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God." Christ was, and is our substitute: so when our substitute was raised from the dead, we in a judicial sense were raised with Him.

"Set your affection on things above, not on things on the earth." Why? "For ye are dead, and your life is hid with Christ in God." In what sense are we dead? We are not dead spiritually, we are not dead physically. Then in what sense could the Apostle have reckoned us dead? In the same sense that we are raised: We are reckoned dead by the Father judicially, through our substitute the Son. We died in our

substitute (Jesus Christ our Lord) on the cross: God the Father reckoned us as every thing our substitute was. He reckoned that we lived a perfect life of righteousness: He reckoned that we die on the cross, He reckoned that we were raised from the dead; He reckoned that we are now sitting on the right hand of God, in the heavens, in our substitute. Our life is not in ourselves, but in Christ: We are living in Him in a judicial sense; God sees our life in Him. He is living in us: God the Father sees Christ in us. In other words, God reckoned Him in our place, and reckoned us in His place. Then: "When Christ, who is our life, shall appear then shall ye also appear with Him in glory". What precious words! Not, perhaps, ye shall appear with Him; not, if you are living the right kind of life, ye shall appear with Him: Not, if you are a church member, ye shall appear with Him. Not, if you are a faithful worker, and liberal giver, ye shall appear with Him. But your life is in Him, and when He shall appear then "SHALL" ye also appear with Him in glory. Surely with such comforting words of assurance, we should set our affection on things above, where our life, our substitute, our Saviour, our all, is on the right hand of God in heaven.

Surely we should "mortify our members which are upon the earth" through gratification, and love for one who has reckoned us as righteous, and has hid our life with Christ in God. Being redeemed we are "free from the law of condemnation."

We should be just as free if we should break every statute in the law, every day. For the law has no dominion over us. (This is what some are pleased to call a "denatured" gospel.)

Nevertheless it is true, and we should use this freedom in putting off the old man (the flesh), such as "anger, wrath, malice, blasphemy, filthy communication out of our mouth". We should see to it, that we "put off" the old man with his deeds. Then with our freedom, we should see to it that we "put on" the new man. And because we know that we are the elect of God, holy and sinless in the new man (the spirit), we should "put on" "bowels of mercies, kindness, humbleness of mind, meekness, long-suffering, forbearing one another, and forgiving one another", "and above all things we should 'put on' charity, which is the bond of perfectness, and let the peace of God rule in our hearts". We should pray continually to keep ourselves humble in the sight of God. We should study to keep ourselves humble in the sight of men. We should not boast of our own righteousness, remembering that our own righteousness (that is the best we can do) is as polluted garments in God's sight. We should learn to place no confidence in self, (that is in the flesh). We should boast, if we would glory, in our infirmities. We should continually strive against sin, remembering that we have not yet resisted unto blood as our Saviour did: We should think of His suffering when He was suffering for righteousness sake. Then we should glory when we suffer contradictions and are evil spoken of for righteousness sake. We should exalt Christ, and hold Him up as our eternal security, our wisdom, our redemption, our sanctification, our life, our all, and all. And we should claim nothing for ourselves in ourselves but hell deserving sinners saved eternally saved in Christ Jesus our Lord.

Who are we that are enjoying such a perfect life of liberty, who are absolutely free from the condemnation of the law, who can not come into judgment, but have been passed from death unto life? Who are we that are risen with Christ, that have died with Christ, that have our life hid with Him in God? Who are we that are "redeemed from the curse of the law", and have no fear of hell? Who are we that are children of God, heirs of God, and joint heirs with the Lord Jesus Christ? Who are we that are resting under the faithful promise that "ye shall never perish"? Who are we that are enjoying the

THE CATHOLIC CHURCH AND AMERICAN HISTORY

We have before referred to the ambitious project of the Knights of Columbus to secure the rewriting of American history in such manner as to give credit to the Roman Catholic Church for the doing of about everything worth while that has been done since Columbus sighted these shores. The plan is already at work, under the Columbus Historical Commission, which is preparing text-books nominally for Catholic schools, but of course with the broader idea of general propaganda in view. Several of these excursions into the field of American history are producing amazing and amusing results. For example, Roman Catholics are claiming that their church in Maryland first gave religious liberty to this country, the reference being to the action of the Maryland Assembly of 1649, which passed the Act of Toleration, granting to all denominations freedom of worship. It seems, however, that the Maryland Assembly of that year was two-thirds Protestant. The Jesuit father, Andrew White, writing from the colony in 1641 says: "The Assembly in Maryland was composed, with few exceptions, of heretics", meaning by "heretics", of course, Protestants. In 1648 the Protestants were in a majority in the government, and in 1650 the records show that the Assembly was overwhelmingly Protestant, there being only four Roman Catholics, all of whom objected to the Act of Toleration. In giving these facts in *The Herald and Presbyter*, Dr. Fisher quotes Bancroft the historian as saying: "Even in Maryland the Roman Catholics formed scarcely an eighth, perhaps not more than a twelfth part, of the population", and Mr. Gladstone as saying, "The picture of Maryland legislation is a gratifying one, but the historic view which assigns the credit of it to the Roman Catholic Church has little foundation in fact."

In a sharp editorial note entitled "Miswritten History", the *Christian Advocate* (New York) thus deals with one of the new "findings" of this Columbus Historical Commission. Our readers will add to their amusement by remembering that the "Tom" Conant referred to was no other than Dr. Thomas O. Conant, for many years editor of *The Examiner*. Says the *Advocate*:

"Any one who has read with care the Catholic claims of patriotic service in the American Revolution must have observed that any patriot who happens to have an Irish name is at once appropriated by them. Thus the brothers Jeremiah and John O'Brien, of Machias, who took part in one of the early exploits against British vessels on the New England coast, are magnified into Catholic naval heroes. The fact is that they were dyed-in-the-wool Baptists. Jeremiah's daughter married Jeremiah Chaplin, first president of Waterville (now Colby) College. Their daughter married Dr. Thomas J. Conant, the Baptist divine, whose son, the late Thomas O. Conant, was famous in his days as a Baptist journalist. It would have been worth while to hear 'Tom' Conant characterize a so-called American history which claimed his great-grandfather O'Brien as a follower of Rome!"—*Watchman Examiner*.

peaceful possession of eternal life? Who are we that are saved now, and know that we will ever be saved? Who are we that know that all the powers in heaven, earth, and hell combined could not separate us from God?

We are those who found that we were lost, and who desired to be saved, who put all our trust in Jesus, who committed our eternal destiny into His care and keeping.

We are different from others in no other way, except by faith in Christ Jesus. We are only humble believers in the "Lamb of God that taketh away the sin of the world".

J. E. HEATH.

Thursday, September 7, 1922

THE BAPTIST RECORD

3

THE LONDON BAPTIST CONFERENCE

By President E. Y. Mullins

Two meetings of Baptists were held in the Baptist Church House in London from July 31 to August 3, 1922, viz., the Executive Committee of the Baptist World Alliance, called by Dr. Shakespeare, European Secretary, and Dr. R. H. Pitt, American Secretary, and a conference on European Baptist affairs, called by Dr. J. H. Rushbrooke, our commissioner representing various groups in America and Europe. I am not a member of the Executive Committee of the Alliance, but was asked to serve as his proxy by Hon. E. W. Stephens of Missouri, who could not attend. An urgent cablegram, later reinforced by advice from the Executive Committee of the Convention, led me to attend the London meetings. Full reports will no doubt appear later. I can now merely touch a few of the more important matters.

Various details in connection with the 1923 meeting of the Baptist World Alliance in Stockholm were taken up. The dates were definitely fixed for July 21 to 27, 1923. This date, a week later than previously announced, was considered better from the standpoint of the vacation period of most pastors.

As in 1911, it was recommended that the expenses of a limited number of European Baptists be provided for, the ways and means to be announced when plans are more advanced.

It was also arranged that there be a Baptist exhibit showing the missionary, educational and philanthropic progress of the Baptists of the world. This matter was placed in the hands of a representative committee, which is to collect the material and, in co-operation with a Stockholm committee, arrange for a suitable hall or building. It is believed that such an exhibit of our Baptist work will do much to enlighten and inspire our Baptist brethren and others on the continent of Europe and all over the world. Dr. W. Y. Fullerton of the Foreign Mission Board of British Baptists, was chosen as chairman of this important committee.

Steps were also taken looking to proper publicity before, during and after the Alliance meeting. A volume of the proceedings will be published as in 1905 and 1911.

A recommendation will be submitted at Stockholm looking to the appointment of an advisory committee of three hundred members to be chosen from Baptists in all parts of the world. This was regarded as a very important step as it will be the means of finding many points of contact with Baptists everywhere.

The most difficult feature was the making of a tentative program for the next meeting of the World Alliance. The magnitude of our Baptist host all over the world, the great number of countries to be considered, and of subjects to be presented, the great wealth of material in fine speaking ability, all combined to create a very difficult problem. In the nature of the case, the program as outlined was of a tentative character and will have to be put into more permanent form before it is announced by the secretaries.

In general, it may be said that the aim is to interpret our Baptist message and mission to Europe and the world at large in some adequate way. There has never been a time when our message is more needed than today, and never a greater opportunity for Baptists to tell mankind what they stand for in the world. Provision is made for presenting not only our distinctive message but the implication of that message for the world's present needs.

Two notable features of the European Conference call for emphasis. One is the growth of Baptist work in Russia. In 1914 there were in Russia, in round numbers, 100,000 Baptists. Today there are not less than one million, and some say not less than five million. In letters and reports by Drs. Rushbrooke and Gill the above figures are repeatedly confirmed. A leader of the

Baptist host in Southern Russia wrote that there are now not less than five million Baptists in Russia. We may say assuredly, then, that Baptists in Russia have increased ten fold in the last eight years. There are two groups of Russian Baptists, identical in doctrine and polity, but differing in name, one group calling themselves "Baptists" simply, the other calling themselves "Evangelical Christians". They are to hold a conference this fall to see if they can not agree upon a common name, as they are already agreed in other things.

Here again we have a marvelous example of how the study of the New Testament alone and an enlightened desire to obey its precepts will bring groups of people to identical views of the teachings of the gospel. "Indigenous churches" spring up in any country after the same pattern where men and women are left with an open Bible, an open conscience and an obedient will. No spiritual movement of modern times is so striking and impressive as the Baptist movement in Russia today.

And next in interest is Roumania. Persecutions are still going on. Dr. Rushbrooke, with remarkable skill and diplomacy, strongly reinforced by Dr. Gill, is slowly pressing the claims of our Baptist brethren in Roumania upon the attention of these officials. These officials do not know the meaning of religious liberty in our sense of the word. It is not easy to state it or define it in a way which they can grasp. Their minds are filled with the luxurious undergrowth of an ancient theory of church and state. This has to be cleared away before true ideas can be sown or the harvest reaped.

But progress is being made. Promises are being made. The Baptist protest is being heard and felt. Dr. Clifford in a bold protest in the London Times recently aroused the Roumanian minister in London to new interest. A delegation consisting of Drs. Clifford, Shakespeare, Franklin, Pitt, Landrum, Gill and myself, was sent by the joint conferences to lay our case before the Roumanian ambassador. The most promising phase of the situation is the sensitiveness of the Roumanian government to aroused public sentiment. This was very evident in our extended interview as Dr. Rushbrooke overwhelmed the ambassador with facts and incidents as to recent persecutions. I have never been more impressed with the mission of Baptists to teach the world the meaning of religious liberty.

The British brethren provided in every way for our comfort. Dr. Shakespeare busied himself to care for every need. The Northern and Southern Conventions, England, Sweden, Germany, Holland, Australia and New Zealand were represented. Drs. Pitt and Landrum, members of the executive committee from the Southern Baptist Convention, were present at all sessions, and rendered notable service. I was in a sense an outsider, but was greatly interested in the deliberations. Dr. J. H. Franklin, foreign mission secretary, and Mr. J. S. Dickerson of Chicago represented the Northern Conventions, Brethren W. O. Lewis, European representative of the Northern Convention, and Everett Gill of the Southern Convention, rendered fine service. Dr. Brenander, president of the Swedish Seminary, Dr. Bystrom, Swedish Foreign Mission Secretary, Brethren Modin and others from Stockholm assisted at every point in a notable way. So also, though arriving late, Brother Semoleit from Berlin, brought us a moving message from Germany.

I wish I could reproduce some of the wonderful impressions made by reports of European conditions. Our German brethren need the help of others. I hope something can be done for them. Besides this, Dr. Rushbrooke made it clear that our relief work should not stop. There is still great need in Russia and elsewhere in countries we have been helping. Europe is a great open door for Baptists.

THE DENOMINATIONAL PAPER

Wm. Lunsford, Corresponding Secretary

It has been long well known that the printed page is the best medium for imparting truth, and one of the best known for transmitting and arousing Kingdom interest.

Strange to say, however, even in these days, Christians generally underrate the power and importance of the religious press. Not one moment's thought is necessary to make us see that our religious weeklies render a service so important that without them, our churches could scarcely be kept alive or our great denominational aims subserved.

1. It is good for the home.

We love to think of the home as being in every way the dearest spot on earth. To be that, it must be more than a place where we eat and sleep. To be that, the spirit of love, generosity and unselfishness should be found there. What better agency than the religious paper for contributing to a condition so ideal. When a boy, the Religious Herald was a weekly visitor to our home in old Virginia. It was my father's rule to read the best things in the Herald to mother and the children on Saturday night. This old custom may have played out in most places, but few things so good and wholesome could possibly have taken its place.

2. It is fine for the pastor.

It is his greatest instrument of service. The people of his flock who are most benefited by his sermons, and who appreciate him most, are those who are reading at home about the things being done at the churches at home and abroad. His members who read are the ones who do.

3. It is indispensable to denominational life.

A denomination is a multitude of Christians, bound together by churches of like faith and order, whose sole business is to promote the interests of our Lord.

The Kingdom of Jesus is best promoted by denominational life. The weekly paper is the great channel of communication to the homes and lives of the people. It is the direct way of telling the people what the denomination is doing. Its aims, ideals, struggles, problems and successes.

In the language of another, "The religious paper is a voice crying in the wilderness. It is an apostle going here and there, laboring all the day among the people, 'All things to all men'".

THE OPENING OF THE SESSION

By President E. Y. Mullins,

Southern Baptist Theological Seminary,
Louisville, Ky.

I am writing to say that the next session of the Southern Baptist Theological Seminary will begin on Tuesday, Sept. 19th. The opening exercises will be held in Norton Hall at 10 o'clock a. m. The first meal in New York Hall will be served on Monday at 6:30 p. m. All new students should bring ordination or license certificate or a formal letter from their church commanding their purpose to study for the ministry.

The opening address of the session will be delivered by Prof. J. M. Adams, at 8 p. m., in the Chapel of Norton Hall, on Tuesday, Sept. 19th. His subject will be "The Preacher and His Message."

There are many brethren still considering the matter of entering the coming session. Unexpectedly, I am able to offer somewhat more financial assistance than was possible a few weeks ago, owing to the kindness of a friend. So if there are brethren still hesitating for financial reasons, they are invited to correspond with me immediately.

fe? Who are we that we will know that all hell combined

we were lost, to put all our eternal des-

no other way. We are only of God that

E. HEATH.

The Baptist Record

PUBLISHED EVERY THURSDAY BY THE
MISSISSIPPI BAPTIST CONVENTION BOARD

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RENEW PROMPTLY. Please send in your renewal promptly and give your old address as well as the new when writing us for a change. If you do not send in your renewal your name will be dropped from the list.

Obituary notices, whether direct or in the form of resolutions of 100 words, and marriage notices of 25 words, inserted free. All over these amounts will cost one cent a word, which must accompany the notice.

PIKE'S PEAK AND A BLISTERED BEAK

The reason for this heading would be manifest to any one who saw my nose and face a few hours after I came down from the mountain. I was closer to the sun than I had ever been before and the sun took full advantage of it, that is of me. Not that the weather was hot, far from it, for I had on an overcoat, though it was not specially needed. The thermometer was about sixty if you sat still in the shade. If you walked much, which nobody did, for you couldn't, the weather warmed up. If you rode in an automobile, as we did, then warm clothes were a necessity to comfort.

But wait a bit, it's a long way to Pike's Peak, though it may look so from Colorado Springs. Again let me say this is not written for globe trotters, but for stay at homes who may wish to know something of the sensations one feels in getting high up in the world. They say it is better to tarry a few days at the foot of the mountain before starting up, and I believe it, for I saw one lady laid out and helpless as soon as she got to the top. They say that is an everyday sight. They feed you up, the old timers at Colorado Springs, on how your ears will pop, and how your heart will thump and how your head will swim; so that you are prepared for the worst. Indeed my wife was so well prepared that she decided not to go at all, and left me to travel in a company of strangers. But as the Sunday School motto says, you are a stranger here, but once, and you soon find out that these folks are from "New Yarrk", those from Illinois, those from Missouri, and those from Texas. And before you are through you have found that there are friends whom both of you knew somewhere and can talk about.

We were in a "Pierce Arrow" and our chauffeur was in a hurry, so we began passing people all along the route and kept it up to the top, though sometimes we caught our breath as he negotiated the hindered curves on the road. Out six miles to Manitou the road is comparatively level (only comparatively) and fine driving. This is a village at the foot of the mountain and filled with summer tourists, but dead in the winter. Here are hotels, parks and the famous Manitou water. But we whizzed on through and started up Ute Pass. This is nature's highway up the mountains and across to the Great Divide. If the Ute Indians used it, they were good travelers, for the mountain rises at a sharp angle on either side while a brook rattles and roars and tumbles and gallops and frolics and foams between them on its way to join itself in wedlock to some other mountain torrent. How the mountain spruce hangs to the rocky sides of the mountains, but the timber is not very large, nor very thick, but twisted like a street Arab who never had half a chance in life. But we are going up all the time and rapidly. It's a hard surface road cut out of the mountain at a cost of two million dollars they say, the "biggest automobile road in the

world", not in price but in altitude. The big car roars up the mountain side, most of the time in "second" and "low". It is morning and most people are going up, but occasionally you meet one coming down. Be careful there, Mr. Driver, some of these ladies are nervous. Not so fast at the next curve. Boo! but just look down will you where we came from. No, look ahead, that's the best. In this Ute Pass is the "Rainbow Falls", where the stream of water has to make a leap for its life from a high rock to one lower down. It is badly broken in the fall and screams like it was scared and roars like it was mad. But gathers itself together again and goes on its way as gladly or madly as ever. Here they allow you to get out and take a look, while you hold these little chaps from Texas by the hand to keep them from looking too far over. On and up we plunge like a mad bovine from Bashan.

But look away yonder at that car ahead of you. It looks like a betsy-bug creeping far above you on the mountain side. But we keep going for we too will be a betsy-bug by and by. When you thought you must be getting near the top we come to the toll gate at the entrance of the Pike's Peak Pike and find you are just starting. Two dollars please. From this on it is more winding and more steep. Beds of purple flowers adorn the roadside, growing in any place where they can find enough soil. Frightfully grand the mountains continue to rise, and your road has to see-saw, whipping back and forth to find a place to cling to, and I find myself swinging on with both hands to the iron rod on the seat in front of me. Conversation is sometimes hushed now as we are too busy with our eyes to use our tongues, and in the majesty and might of such handiwork it is time to be reverently silent and thoughtful. Time has eagle wings here and as we pull up at Glen Cove or halfway house we look at our watches. We have been two hours on the way.

Here the car takes a drink and we rest our feet a minute on the ground and start again. Steeper the road now and the driver opens the muffler of the car and it hits the road with a boom, boom, boom, that causes one of the ladies to remark about "how much louder anything sounds in rarified air". But it seemed quite otherwise to this traveler, for every voice around you seemed coming through a telephone. They say one's ears don't work good up here, but there was nothing the matter with my ears; it was the scarcity of air.

Soon the timber disappears and we see it only beneath us. The rocks turn from grey to red and become more conspicuous. They are split and broken into all shapes and hang by their toes on the side of the mountain. Many of them look as if you might push them off with your finger. Zigzag, back and forth we climb. Wild, weird, desolate, waste, majestic is the view. Below you you see the spiral road and wonder how you ever got up it. Now you are above the rest of the mountains and you look out to the west over a sea of mountains in the great divide. How lonesome it looks. Surely nobody can live in this country. How must the first white man have felt who looked upon this wilderness. How small you feel! How great is God the Maker! A few men are at work here patching the road, and no other sign of human life. But look away up yonder on the side of the mountain, there stands a mule switching his tail, all alone. Poor old son of a donkey, why don't you go down where there are people and grass. He seems to have retired from the world to cultivate his mind. Anyway he's living high.

But our car has been booming away and now we are coming to the Peak, around by the back side. My, what a majestic wilderness, a fine place to raise eagles. Yonder go a crow and a hawk high in the air in a fight. Go it black face and white face, you are at the same old game whether in Mississippi or Colorado. What seemed a pile of brown sand or soil as we looked

at it from twenty miles away now turns out to be an immense mountain of rocks, apparently brown granite. Not a grain of soil, Rocks, Rocks, Rocks. It looked like a vast plantation recently plowed with a tractor plow and nothing turned up but rocks. The finest crop of rocks you ever saw, square blocks of all sizes averaging two feet each way. There are enough rocks here to build court houses for every county in the United States, and capitols for every state, and homes for all the people. Nothing around you now, but the sky and nothing under you but these rocks. It looks like you could reach out and touch the sky. Listen: maybe you'll hear the angels sing. Surely heaven is not far away.

But here's the top, and you hear the hum of voices, sounding strange as in a dream. We draw up at the building on top. Out everybody. But when you hit the ground you feel queer, shaky. You are like a drunken man, and are, only everybody is in the same fix. Go slow or you may not go at all. A few are using smelling salts, many are getting out their kodaks. Some go in to purchase souvenirs. Most are dazed and walk carefully or sit down. Your head is light and your feet are a little uncertain. You go to register that all the world may know you have been to Pike's Peak, but your hand is a bit unsteady. People are climbing the observation tower to look down on the world. It is only about thirty feet up, but you will rest on the way and wait till your breath comes to you. Look to the west and there are oceans of mountains. Look to the east and there lies Colorado Springs like a green patch with yellow streaks in it, which must be streets. But look through the telescope and you can see the people crossing the streets. Look to the south and you see Cheyenne Mountain, and beyond that sixty miles away is the smoke of Pueblo, the "Pittsburgh of the Rockies". Far away to the north, ninety miles away, beyond Denver, and you see the patches of snow upon the mountains. Ah, it is great if you could stand steady and didn't feel a bit queer. It was twelve o'clock, August 23rd, and most people were wearing winter wraps, though they say it was an unusually warm day on the Peak. I have heard of "dizzy heights", now I had reached them. Who are these sons of Belial sprawled on the ground? Where we might expect to hear the whisper of angels' wings as they passed, these fellows are "shooting craps", the dice and the money all out in the open! Surely it is not in Gerezim or Jerusalem, but in you! Sin in high places!

Time's up! And we came hurling, swirling down, past the bottomless pit; hurtling, rattling on; glad and grateful; sobered and rejoicing for the experience we had, the safe arrival in the valley below. Over 14,000 feet! that's pretty high living!

A VISIT TO DENVER

While in Colorado, my wife and I went up to Denver to see some Mississippi friends. Our first visit was to the Fitzsimmons Hospital to see Miss Sallie Stamps, our former Superintendent of Nurses at the Mississippi Baptist Hospital. She has enjoyed a number of visits from Mississippians who have taken great pleasure in visiting her, and spoke with great appreciation of letters which she had received from friends who wrote her after learning her whereabouts through the Record. She is looking well and is as cheerful as can be. She is delighted with the treatment at the hospital and especially as she has a good Baptist doctor, a Major in the Army. She sends greeting to all her Mississippi friends.

We missed some other friends whom we had expected to see, but got in touch with Mr. Boyce Bailey, whose father, Dr. T. J. Bailey, of Anti-Saloon League fame, and mother are visiting him in Denver. Soon a delegation from the family called for us in a car and took us over the beau-

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Convention Board Department

R. B. Gunter, Corresponding Secretary

THE TASKS AHEAD

I.—THE BAPTIST RECORD

The task for September is to increase the circulation of the Baptist Record. This was the month decided upon by the Southern Baptist Convention in its May session as Denominational Literature Month. The Secretary of the B. Y. P. U. of the state has agreed to co-operate with the pastors and churches through the Baptist Young People's Unions of the state. These B. Y. P. U.s will endeavor to co-operate with the pastors in presenting the interests of the Baptist Record in every church in the state. This, however, as all other movements, will succeed because of the efforts put forth by the pastors in emphasizing its importance and in seeing that a committee makes a thorough canvass of the membership. While this service is unselfish on the part of the pastor, yet there is doubtless no other phase of the work which reinforces him as does the reading of the Baptist Record in the homes of his membership. The last Sunday in September, which is State Mission Day in the Sunday School, will also be Baptist Record Day. On this day every church in the state which has not made the thorough canvass prior to that time will be expected to solicit a subscription from every home where the paper is not already going.

II.—THE ASSOCIATIONS

Associations have already begun. There are something like seventy to meet between now and the last of October. In these meetings the main issues should be kept in the front. The causes supported by the 75 Million Campaign constitute in the main the work of the Baptist denomination, hence the necessity for giving proper emphasis to the 75 Million Campaign. For the work to go on, collections must greatly increase. The Lord has provided us with good crops and the people are offering good prices. The task before the Baptist people of the state now is to see that their income is consecrated to the service of the Lord. Very few people know how to keep money. When cotton is sold the majority of the people are going to get rid of their money. Many things are bidding for their money, hence the importance of making an early appeal for the causes to which they have already pledged this money. Here is where emphasis should be placed. The final test of a person's consecration after all is what he pays over to the Lord's work and not what he says he would like to do.

III.—THE SUPPLEMENTARY CAMPAIGN

The Supplementary Campaign is the biggest thing before Mississippi Baptists from now until the first of December. There is the preparation period, the organization of our forces, the re-kindling of the spirit of sacrifice, the begetting the determination to win. If we shall only determine to win, we shall win.

Our denominational strength is by no means what it should be. It never can be as it ought to be until we enlist all of our people. We have not thus far enlisted more than one half of our strength. Now is our opportunity during this

tiful city and its parks. Dr. and Mrs. Bailey are having the time of their lives on a vacation and we never saw them so happy. Mr. Boyce Bailey recovered his health out in Denver and now is cashier of a big business which does several million dollars of business a year. Tell me about these preachers' sons! It was a pleasure to dine with him and his interesting family. They all made the trip a joy. He says it is his ambition to give every poor preacher in Mississippi a vacation in Colorado.

Supplementary Campaign, the object of which is to secure a cash contribution from every new convert who has come into the church since the Campaign was launched, and also a pledge for the work during the coming year; securing contributions and pledges from those who have come from other churches without transferring their pledges; and from that large host of people who were not enlisted when the Campaign was put on. In addition to all this, we must put forth our utmost to collect every dollar due on the first three years ending with December 31st, 1922; but we must not wait until December to collect it. If we do, failure is certain. We must begin now and continue every week for the next three months.

A COMPARISON

From May 1st, 1921, to September 1st, 1921, the Convention Board office received on the Campaign \$36,937.44.

During the same period for 1922 the sum of \$37,648.97 was received.

DISTRICT CONFERENCES CALLED

Dr. Gunter has issued a call for the following District Conferences to meet at the times and places indicated, for the purpose of praying and planning together for the Reinforcement Campaign that is to be put on this fall.

A special call is made for the following workers in every district to be present at the meeting most convenient: All pastors, all members of any of the Boards and Standing Committees of the State Convention, all officers of the associations, all associational leaders of W. M. U., Sunday School and B. Y. P. U. work in the associations, all deacons and other officers of the churches and all laymen and women whose hearts are in the Lord's work.

Times and Places

Friday, September 8th—Hattiesburg, First Church.

Monday, September 11th—Meridian, First Church.

Tuesday, September 12th—Jackson, First Church.

Wednesday, September 13th—Brookhaven, First Church.

Thursday, September 14th—Moorhead.

Friday, September 15th—Sardis.

Monday, September 18th—New Albany.

Tuesday, September 19th—Ackerman.



W. H. MORGAN, Pastor
First Baptist Church, Leland, Mississippi

Brother Morgan accepted the pastorate at Leland knowing that a church building movement was under way. The church had pledged largely to the 75 Million Campaign, and the task of building was weighing heavily on the hearts of the small but faithful membership. Notwithstanding the financial slump which came right in the midst of their plans, the progress of the building enterprise went steadily on. The building will be paid for when completed—an achievement worthy of special note.

Brother Morgan was pastor at Brookhaven when their present beautiful church house was erected.

DARWIN OR JESUS": A QUESTION OF AUTHORITY IN RELIGION

B. M. W. McLeod

I have been interested in the articles in the Baptist Record written by one J. B. Tegarden, Unitarian minister of New Orleans. In one article he says: "I am a Unitarian today because I was taught the inconsistent doctrine, that one can believe in evolution and still believe that Genesis was written under the direct inspiration of God." Then he mentions two others, both graduates of the Southern Baptist Theological Seminary, who were Baptist preachers for awhile, and then joined the Unitarian church because they saw that Genesis and evolution contradicted each other.

He says further: "There was nothing taught at Southern Baptist Theological Seminary that made any one of these leave the orthodox ministry. It was what they were taught before they went to Louisville, and what the Louisville Seminary would not corroborate, that caused them to leave the orthodox church. . . . The Southern Baptist Seminary very specifically teaches that it is either Darwin or Jesus, meaning that one takes evolution, he cannot take Jesus as his Savior.

Let us analyze these statements. It may help to an understanding of the seriousness of the issues involved.

1. He says that the doctrine "that one can believe in evolution and still believe that Genesis was written under the direct inspiration of God" is inconsistent.

2. He says that he is Unitarian today because he was taught this inconsistent doctrine, which the S. B. T. S. would not corroborate—because here he was told by the professors that it was either Darwin or Jesus. He adds that the others mentioned by him were Unitarians because they saw that Genesis and evolution contradicted each other.

In view of these statements by Mr. Tegarden, perhaps a few "seable remarks" would be in order. Indeed, I feel that a few things ought to be said. Hence this article.

First, let me say that, according to his own testimony, Mr. Tegarden and the others mentioned above are Unitarians today *because of their own deliberate choice*. Because they preferred Unitarianism to evangelical Christianity. In other words, they were wedded to Darwinism, and when it came to choosing between Darwinism and evangelical Christianity, they deliberately threw the orthodox faith to the winds and chose to follow Darwin.

They all three left college believing that they could accept Darwinism and still be true to the orthodox faith. But when they were taught at the Seminary that "if one takes evolution he cannot take Jesus as his Savior"—I say, when the time came, that they *must choose* between Jesus as Savior and Lord, and Darwin's theories, they deliberately chose the latter and stepped out of the ranks of evangelical Christianity, into the ranks of Unitarianism. *They rejected Christ as Savior.* And while their college professors will have to answer to Almighty God for the teaching of evolution, these three Unitarians, who were brought face to face with the claims of Jesus Christ, while they were students in our Seminary at Louisville, cannot evade the responsibility of their own deliberate choice.

Let us remember that they rejected the Book of Genesis as the inspired word of God, and accepted Darwinism. Let us remember, also, that they rejected the doctrines of the Deity of Jesus Christ and His vicarious sacrifice for sinners, for the Darwinian theory of evolution. The inevitable followed: the Bible, as the inspired Word of God, and the supreme authority in religion, was thrown overboard. And today, they are out at sea with no Christ at the helm, and with no inspired Word of God as their chart.

Mr. Tegarden says further: "The Unitarian does not attempt to change the views of orthodox people." Why? *If Unitarianism is true, evangelical Christianity is a lie.* If Darwinism is true, Genesis is false, Mr. Tegarden, himself, being the witness. And if Genesis is false, the whole Bible is a fabrication. Then if we poor orthodox wretches are deluded, and the Unitarians have received the true light, it is their duty to dispel our ignorance. Or do they believe that, "where ignorance is bliss, 'tis folly to be wise"?

But the following quotation is like the wail of a soul that is adrift, lost in the fog, without chart or compass: "If I may speak for some Unitarians, they would give anything if they could have the peace of mind that they once had about the problem of life and death, when they were orthodox people. You may be sure those Unitarians will never try to take from some one else the peace of mind that they wish they had again." It was this that touched my heart when I read it. It was this that aroused my compassion, and, for one thing, that impelled me to write. Was he writing out of the depths of a storm tossed soul? Would he "give anything to have the peace of mind that he once had about the problems of life and death"? What more blessed experiences has he enjoyed since he rejected Christ for Darwinism, than before?

Again: When he was facing the question that was to so vitally affect his earthly happiness and his eternal destiny, why did he not accept the challenge of our Lord: "If any man wills to do his (the Father's) will, he shall know of the teaching, whether it be of God, or whether I speak from myself" (Jno. 7:17)? Why did he not put this challenge of our Lord to the test, instead of accepting Darwinism unquestioningly? Had he done so, he would have had peace of mind about the problem of life and death.

Or is he happy in his Unitarianism, having escaped the fear of "devils with pitchforks"? Did he embrace Darwin's theories because he feared the Bible doctrine of hell? If so, may the Lord have mercy on his soul! All the theories of men do not effect the truth of God's word. And when Darwinism, Unitarianism, Agnosticism, Materialism, and Atheism shall have passed away from God's earth like chaff before the wind, the eternal Son of God will fill the whole earth with the glory of His presence. And the Bible hell will be a most awful reality to those who, in this life, reject Jesus Christ as their personal Savior and Lord.

This is not written in the spirit of personal criticism, or with the desire to wound the feelings of a fellow being. But that young men and women may be warned of the danger of such a choice.

Merryville, La.

OUR GREATEST NEED

By E. C. Routh

Christ's disciples came to Him with the request, "Lord, teach us to pray even as John also taught his disciples to pray." We have no record of any request that He teach them to preach. Prayer is more important than preaching. Preaching without prayer will be as sounding brass or clangling cymbal. Paul had more to say about prayer than he did about preaching. He plead with his fellow-Christians in the churches to which his epistles were sent, to pray without ceasing, and we have glimpses of his own prayer-life. He wrote the church at Philippi: "I thank my God upon all my remembrance to you, always in every supplication of mine on behalf of you all making my supplication with joy." He wrote the Colossians: "We give thanks to God the Father of our Lord Jesus Christ, praying always for you . . . we do not cease to pray and make requests for you." He wrote the Ephesians: "I cease not to give thanks for you making mention of you in my prayers." He wrote the Thessalonians: "We give thanks to God al-

ways for you all making mention of you in our prayers." Paul was a great witness for Christ, first of all because he prayed without ceasing.

Prayer places at our disposal the resources of God. Men and women who do not pray cannot claim the power of the Father. On the other hand, humble disciples of the Lord Jesus Christ may prevail in witnessing for Him if continually they depend, not on human wisdom alone, but on the power of God. We are opposed to any program which would permit only educated men to be ordained as preachers. Such a policy does not take into account men who may not be versed in the world's wisdom, but who have power with God and with men because they have learned to pray.

Through prayer we can realize and appreciate the relationship which we sustain to God. Prayer is, in its essence, fellowship with the Father. It is that blessed experience in which we realize His presence and can look into His face and say, "Our Father." Have we not felt, sometimes, that prayer was nothing more than the expression of a need? Not so with those who have learned the secret of prevailing prayer. Just as the child delights in the fellowship of his earthly father, even though he has no thought of making a request, so, as God's children, we have the privilege in prayer of fellowship with our Father. We may come to Him in adoration and thanksgiving. The relationship which we sustain to God becomes much more intimate and more blessed in prayer than in any other experience of the Christian life.

Through prayer our confidence in the power of God is strengthened. Our Father is on His Throne and has the destinies of nations in His hands. Above all the storms and strifes of life He reigns in Heaven, and laughs when the kings of the earth take counsel against Him and against His anointed. He has promised His Son the nations for His inheritance and the uttermost parts of the earth for His possession. He must reign until He has put all His enemies under His feet. Not in the execution of social and industrial and political programs, not in organizations, but in the place of prayer, with God's Book open before us, is our confidence strengthened in His power to overcome and to make all things work together for good to them that love Him. From the place of prayer, as from no other place in the world, may we go out to face the world's difficulties with new courage and faith. The greater the difficulties, the more strenuous the task, the greater our need of prayer without ceasing.

In prayer our wills are brought into line with the will of God. We see more clearly His plans for our lives. Whenever He would send us we are content to go if only we have the consciousness of his leadership. The call of God to men to preach His Gospel or to be witnesses across the seas finds a response in human hearts redeemed by His grace when they face such call alone with God. Lord, teach us to pray that we may be able to say, "Thy will be done on earth even as it is done in heaven." His will be done, not merely in submission to the providences of God, but in carrying out His program. There is no sickness, no sorrow, no suffering in heaven, yet the angels delight to do the will of God. Even so on earth we are to learn in prayer to carry out the commission entrusted to us, even as the ministering servants to the heirs of salvation speed on their mission divinely given. In doing the will of Christ, in extending His Kingdom, we will be strengthened by His promise, "Go and I will be with you all the way"; but along with that promise we are to put another scripture (John 12:26), "Where I am there shall also my servant be." Christ has not only promised that He will be with us where we are, but He expects us to be where He is.

We learn in prayer as nowhere else to trust God for the needs of every day. How difficult it is for us sometimes to take Him at His Word!

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THE BAPTIST RECORD

When fierce storms are sweeping over us and our boats are tempest-tossed, we may hear Him say, "Be not afraid." "In nothing be anxious", wrote Paul, "but in everything by prayer and supplication, with thanksgiving, let your requests be made known unto God." One of the most difficult tests of our faith comes right at this point. How hard it is for us to realize that our Father is able to supply all of our needs according to the riches in glory in Christ Jesus. Only through believing and importunate prayer are we able to say with Paul, "I have learned in whatsoever state I am therewith to be content", to trust God to do His will, and leave all in His hands. We are to exhaust every human resource, for God's resources become available to us only when we reach the limits of our own strength; but having come to the place where there is nothing beyond but God, let us, doing the will of God from our hearts, leave all with Him.

Our greatest need is prayer. Prayer removes mountains. Prayer summons the dead to life. Prayer makes available the resources of heaven. Prayer breaks down the walls of opposition. Prayer provides the funds with which to carry on God's work. Prayer strengthens our faith, so that we may go forth with the assurance that nothing is too hard for God.—Baptist Standard.

AN INTRODUCTION

Before this introduction appears in print, the one introduced will appear on his new field at Clinton—the Rev. Bailey H. Lovelace, of Louisville, Ky. Written words inadequately present him to the brotherhood of Mississippi; but a few facts about him will not be out of place. He will be known later through his labors and his personal touch with the brethren.

Brother Lovelace took his literary education in the Southern Presbyterian University located at Clarkesville, Tenn.; having been reared near that educational center, and was graduated from that institution in 1905 with the Bachelor of Arts degree. He took his theological education in the Southern Baptist Theological Seminary, Louisville, Ky., taking the full three years' course and graduating with the Master's degree in 1908. Since that time Brother Lovelace has held pastorates at Florence, Ala., Franklin, Ky., and Louisville, Ky. He had been pastor of the Parkland Church of Louisville for five years, when he accepted the call to the Clinton Church.

Brother Lovelace has those qualities of mind and heart which, in my judgment, eminently fit him for the important pastorate to which he comes—mature scholarship, combined with more than ordinary preaching ability, marked consecration, and the personal touch which charms and wins.

M. O. PATTERSON.

The Northumberland Echo, published at Heathsville, Va., gives an account of an annual camp-meeting near there, and has this to say of one of our beloved Mississippi preachers:

Rev. J. W. Lee, of Batesville, Miss., who is doing the preaching, preached at 11 o'clock, using as his theme "All Have Sinned and Come Short of the Glory of God." "Regeneration and Conversion" was his subject in the afternoon. At night he spoke on the "Pharisee and Publican."

He is presenting the Gospel in a plain, simple and convincing manner, and Kirkland Grove never had more wholesome preaching. The sermon Monday night on "Christ the Mediator Between God and Men" was a wonderful revelation of Christ's sacrifice for mankind. This consecrated man of God, by sound reasoning and impressive delivery of the message, gives new charm to the "Old, old story", which grows sweeter as the years go by.

IN THE NORTH BRAZIL MISSION
South American Notes No. 3
By J. F. Love, Cor. Secty.

The writer left Rio de Janeiro on July 5th, amidst the excitement of a short-lived revolution. Naval forces had been dropping shells into the city during the day and there was considerable excitement, with a growing death list. Consequently we were advised to get aboard ship about the middle of the afternoon lest we should not be able to do so later. We left the wharf at 6 o'clock and moved out of the beautiful harbor as the lights of the city were taking the place of a glorious sunset, and the searchlights were sweeping the forts, shipping, and bay front.

The harbor of Rio de Janeiro, indescribably beautiful at any time, is wonderful at night. Perhaps no other city in the world is so extravagant in the electric illumination as Rio. The curve of the city about the bending shore line of the lake, and the rising elevation of houses and streets from the water's edge up the slopes of the mountains furnish special advantages for effective display of the brilliant and artistic lighting for which Rio is far famed. Unlike New York Harbor, the effect is not marred by the display of vulgar and grotesque advertisements of commercial houses set in electric display against the city front. The lighting of Rio is a triumph of art. Sailors tell you that the glow of these lights can be seen in the heavens under favorable conditions 60 to 100 miles at sea.

Out of the harbor our ship put well to sea and started north for Bahia, Pernambuco and toward Europe. Our destination, Pernambuco (Recife), is distant from Rio 1,123 miles. Recife is, as a matter of fact, the name of the city and Pernambuco is the name of the state, although most English-speaking people designate the city by the latter name.

We arrived at Recife on Sunday morning, July 9th, and after much waiting due to the indifferent and idiotic way in which the traveling public are, since the war, treated by the health and vice officers of all countries, we were allowed to go ashore. The sea was a little rough and the passengers had to be let down in a big basket to the small boats which were to take them ashore. Thoughtful of this visitor, the missionaries of the Foreign Mission Board had secured a motor boat and come out to get us. The sea was too rough for the ladder to be let down, so we took our place in the basket and were dropped down into a barge, the boat rising to meet us. From this we were able to jump aboard the motor boat. When we reached shore, it was time to go immediately to the First Baptist Church where we were booked to speak.

Our work in the North Brazil Mission began with a sermon to a fine audience. The pastor of this church, Rev. Orlando Falcon, is, I believe, a graduate of Baylor University and has studied in the Southern Baptist Seminary. He is one of our reliable and effective Baptist pastors, and his church and Sunday School give evidence of his faithfulness and ability. On Sunday night we spoke at Pastor Salles' church to an audience which filled the house and overflowed into the street and yard, and we were told that Pastor Salles is accustomed to have audiences as large as this and larger on Sunday nights.

On Monday we were taken over the city and shown our Baptist churches and to see strategic points which are yet to be occupied. The missionaries of Recife are deeply interested in the evangelization of the city and are working and planning with the pastors to realize large results. With such spirit and purpose the future is full of promise. There are already ten Baptist churches in Recife, and the missionaries expect this number to be doubled in the next ten years.

On Monday afternoon we took train with Bro. L. L. Johnson for Villa Nathan, where we arrived in time for service after supper. We had a

delightful evening. Welcome addresses by little girls who discharged their duties as hostesses in a most surprising and beautiful manner were features of the evening's program. One of these charming children presented the writer with a gorgeous bouquet and quite won his heart. Our brothers and sisters, both native and missionaries, have had experiences here with persecution by the Roman Catholics of the town, but rocks, clubs, cursings, and the burnings of Bibles by the priests and his mob could not dim the redeemed spirits of these men and women nor dim their faith that God would bring it to pass. The priest who was the instigator and led this persecution, has come to disgrace and the people to understand the unselfish Christian purpose of the Baptists, and a fine and peaceable audience now greets the preacher who visits Villa Nathan. We had a great service, spent the night with one of the members and his gentle wife, and left early Tuesday morning for the return trip to Recife, where we were due for a conference at 9:30 a.m. We arrived in good time and entered a conference which lasted until the next morning at 6 o'clock, except for interruption for dinner and supper and a 30 minutes' address by the writer to the students of the Seminary and Training School. We do not prescribe all-night sessions for missionaries and secretaries, but we believe the results of the conference will in this case justify the continuous day and night session. The Foreign Mission Board expects harmony and cooperation among its missionaries, and is equally desirous of most cordial relations between them and the churches and pastors on the fields. We believe this conference will promote the desired end, and we think this is the opinion of all who took part in the conference. It certainly gave the Corresponding Secretary of the Board opportunity to arrive at an understanding of matters which it is important for the Board to understand in order faithfully to discharge its responsibility to the denomination and its duty to the missionaries and the native Christians.

Other pleasant duties in Recife were an address to the College and Seminary students in the College chapel, visitations of the buildings and class rooms of the several schools, conference with the management of these schools, and a study of missionary results already realized. We have in Recife a college, or one in the making, a Theological Seminary, and a Women's Training School. All are doing excellent work and those in charge of them merit the confidence and prayers of our people. With increase of staff and equipment and with time to prepare students for the higher classes, we will develop a thoroughly first-class Junior College at Recife, which will in time increase the benefits to our work of the Seminary and Training School by furnishing students for those who can avail themselves of the training which these schools are prepared to furnish.

Our stay in the home of Rev. W. C. Taylor and dinings in the homes of the other missionaries were filled with simple delight. God bless these friends and faithful missionaries.

BAY SPRINGS

The Bay Springs Association meets at Sylvarena, seven miles west of Bay Springs, Wednesday, Sept. 20th, at ten o'clock. Those who come by railroad will be met at Bay Springs Wednesday morning only and carried out to the church. All of the Convention representatives are invited.

J. L. HUGHES, Pastor.

A majority of the Executive Committee of the Convention Board held the quarterly session last Friday. Their interest was chiefly in making the year's work triumphant for all the objects included in the Campaign; also to insure the success of the Centennial Celebration which Brother Tull is planning and putting over in great form.

Mississippi Woman's Missionary Union

OUR STATE OFFICERS

MRS. A. J. AVEN, *President*, Clinton

MRS. R. L. SUNYARD, *1st Vice-President*, Canton
MRS. P. M. DOUGHTY, *2nd Vice-President*, Shaw
MRS. C. LONGEST, *3rd Vice-President*, University
MRS. J. K. RAIMSTRONG, *4th Vice-President*, Louisville
MRS. JAMES CHAMPLIN, *5th Vice-President*, Hattiesburg
MISS JENKINWELL, *6th Vice-President*, Columbia

MRS. R. L. COVINGTON, *1st District*, Hazlehurst
MRS. H. L. MARTIN, *2nd District*, Indiana

MISS M. M. LACKEY, *Editor and Corresponding Secretary*, Jackson

MRS. HENRY F. BROACH, *White Cross Work*, Meridian
MRS. H. J. RAY, *Mission Study Leader*, Grenada
MRS. HENRY F. BROACH, *Personal Service Leader*, Meridian
MRS. R. B. GUNTER, *Stewardship Leader*, Jackson
MISS M. M. LACKEY, *Editor W. M. U. Page*, Jackson
MISS M. M. LACKEY, *Treasurer*, Jackson

OTHER MEMBERS EXECUTIVE BOARD

MRS. WM. B. JONES, *3rd District*, Baldwyn
MRS. R. L. CARPENTER, *4th District*, Starkville

MRS. W. J. PACK, *5th District*, Laurel
MRS. J. A. TAYLOR, *6th District*, Brookhaven

TO ALL STEWARDSHIP LEADERS IN CIRCLE, SOCIETY, ASSOCIATION

AND DISTRICT:

It is your duty to get every person in your territory to tithe—at least to get every Baptist woman to tithe—and report the number to the immediate leader under whom you are working.

The best literature which we have on the subject is found in the Bible. The only literature which we have for distribution is the leaflet published by the Convention Board last year by Dr. Gunter and others; this contains scripture references. If you need copies of this, write the Baptist State Convention Board, Jackson, Miss.

Some Stewardship pamphlets were advertised in the Baptist Record July 13. I have sent for them and hope to clip from them some information for this column.

The Stewardship Commission has published two valuable articles in the Baptist Record (July 27 and August 3).

Below is a suggested outline for a Stewardship report:

No. Women in churches.....
No. Who have given their own selves to the Lord.....
No. Signing Stewardship Cards.....
No. Tithing who have not signed cards.....
No. Stewardship programs held.....

We have no printed forms for reports. Each leader can readily make her own if she does not care to use the above.

Our ideal is that every Mississippi Baptist shall be a tither. Our hope of realization lies in the fulfillment of this scripture, "And first they gave their own selves to the Lord."

Yours for ideal Stewardship,
MRS. R. B. GUNTER.

Dr. W. A. McComb supplied for the First Baptist Church, New York City, during the last two Sundays in August. He was invited to remain in New York and supply the Calvary Baptist Church during September, but his engagements were such he could not remain longer in the North. His connection with the Conservation Commission and Hospital work of Louisiana requires all his time and is especially pressing during the meetings of the District Associations.

Pastor W. P. Sandifer of Beulah in Simpson County reports a great meeting in his church. There were 20 baptized and the church greatly revived.

Dr. W. W. Hamilton assisted Pastor W. N. Hamilton in two meetings in Yazoo County, ten days at Sartartia and ten days at Bethel, where there were twenty-four additions. We hope other pastors in Mississippi may induce him to come to their help, as he is the Bishop of St. Charles Avenue Church in New Orleans, not so far away. Dr. Hamilton preached at Clinton Sunday morning and Second Church, Jackson, on his return trip.

Pastor J. B. Guin was recalled at Prentiss last Sunday unanimously and by acclamation. As this is the third time he has served the Prentiss church his heart is greatly rejoiced. The work goes well.

ANNOUNCEMENT

The Deer Creek W. M. U. Association will be held with the Leland W. M. S. on Sept. 7. We meet at a different time and place from the General Association.

All the Baptist women in the Association are urged to attend.

Very cordially,
MRS. J. F. SCULL,
Supt. D. C. Asso.

GENERAL REPORT FOR AUGUST

Talks made.....	4
Sunbeam Story Classes.....	3
G. A. Class.....	1
G. A. and R. A. Class combined led by the regular leader under supervision.....	1
W. M. S. Classes.....	2
Sunbeam Certificates on "Going Somewhere".....	46
G. A. Certificates on "The King's Own".....	11
R. A. Certificates on "The King's Own".....	9
W. M. S. Certificates on "Stewardship and Missions".....	4
Sunbeam Seals on "Going Somewhere".....	23
G. A. Seals on "Love Stories of Great Missionaries".....	3
W. M. S. Seals on "Stewardship and Missions".....	4
W. M. S. Seals on "Making America Christian".....	4

Respectfully submitted,
MAUDE McCALIP.

HONOR CERTIFICATE

Now glance back to where we spoke of the Fourth Certificate. Just there you want to slip in your Honor certificate. When you have completed all four of these courses, and secured all four of your Official seals, and in addition have taught a class in mission study, then you are ready for this Honor Certificate.

After you have accomplished the above named work and taught seven classes a new award awaits you. We shall speak of this when you are ready for it.

Remember the study done on the Fifth and Sixth courses do not affect your Honor Certificate. These last two courses are independent in a way. They are given because so many sisters who have done the other work ask for something additional.

PRINTED QUESTIONS

Many calls come for printed questions on the mission study books. These can be furnished on the following named books:

All the World in All the Word.
Stewardship and Missions.
In Royal Service.
Manual of W. M. U. Methods.
Talks on Soul Winning.
Intercessory Prayer.
The Current Year's Reports.
Southern Baptists and Their Far Eastern Missions.
Bible Evangelism, by Hamilton.

Any leader can make a list of questions on the other books.

CONCERNING MISSION STUDY

We are giving our page this week to mission study courses. There are still some who do not understand just how our certificates are secured.

We trust you will keep this issue of the Record for future reference.

Course Number One, Lavender Certificate, planned in 1918, with following named study course:

- 1—"All the World in All the Word".
- 2—Stewardship and Missions.
- 3—in Royal Service.
- 4—Manual of W. M. U. Methods.
- 5—Home Mission Book, Selective.
- 6—Foreign Mission Book, Selective.

After an examination on any one of these books a certificate will be awarded with a small gold seal for that particular book. When all six books have been completed a large gilt official seal will be awarded. This is known as the First Official Seal.

Course Number Two, planned in 1919, uses this same Lavender Certificate, and consists of three Home Mission Books and three Foreign Mission Books. A small blue seal is given for each home mission book and a small red seal for each foreign mission book. These seals are placed on the certificate wherever the student cares to have them. After these seals have been obtained a second large gilt official seal is awarded. This is known as the Second Official Seal.

Course Number Three, Blue Certificate, planned in 1920, consists of three books as follows:

- 1—Talks on Soul Winning, Mullins.
- 2—Home Mission Book, Selective, but Training for Leadership suggested.
- 3—Foreign Mission Book, Selective, But Laborers Together suggested.

After an examination on any one of these books the certificate with a small gold seal is given for that particular book. When the three books have been completed a large Blue Official seal is given. This is the Third Official Seal.

Course Number Four, Yellow Certificate, planned in 1922, consists of two books, as follows:

- 1—Intercessory Prayer, by McClure.
- 2—The Current Year's Reports of S. B. C. and W. M. U.

The certificate and a small gold seal is awarded for the completion of either of these books; and when both have been completed a large lavender official seal will be awarded. This is the Fourth Official Seal.

Course Number Five, Red Certificate, planned in 1922, consists of three Home Mission Books, and three Foreign Mission Books, selective. When any one of the books has been completed the certificate and a small gold seal is awarded. When all six have been completed a large red official seal is given. This is the Fifth Official Seal.

Course Number Six, this same red certificate, consists of three extra home and three extra foreign mission books, which when completed will secure the small blue and small red seals, just like Course Number Two; these followed by an official seal. This is the Sixth Official Seal.

B. Y. P. U. Department

"We Study That We May Serve"
Arthur J. Wilds, Field Secretary

HOW TO ORGANIZE A SENIOR B. Y. P. U.

The best way to organize a senior B. Y. P. U. is to let the pastor or some interested member of the church bring the matter to the attention of the church and appoint a nomination committee. This committee will study carefully the membership of the church in the light of the various offices that are to be filled and after calling a meeting of the prospective members of the B. Y. P. U. will submit their report to be voted on by the entire body, some one for President, then a Vice-President, a Recording Secretary, a Corresponding Secretary, a Treasurer, a Chorister, a Pianist, and Bible Readers Leader. It is best to let the President appoint the Group Captains.

Select Committee Chairmen

We have to have five committees in a B. Y. P. U. to be A-1, and no B. Y. P. U. ought to be satisfied with anything less than that. To simplify matters a bit we recommend that some of the officers be made chairman of the committees. The Vice-President chairman of the membership committee; the Corresponding Secretary chairman of the social committee; the Treasurer chairman of the missionary committee; the Bible readers leaders chairman of the instruction committee, and the President chairman of the program committee.

Dividing Into Groups

Four groups is the ideal and can be had with as many as twenty members, giving you five to the group. We want to give everybody something definite to do and we want every group to share alike in the organization, so we will distribute the chairmen of the committees.

Ask one of the Group Captains to go to one part of the room; this will be the beginning of "Group 1". Ask another to go to another part of the room, "Group 2"; another

goes to another part of the building, "Group 3", and the other Group Captain goes to another part of the room and begins "Group 4". Let the Vice-President, who is chairman of the membership committee, go to group one; the chairman of the social committee (Corresponding Secretary) will go to group two; the chairman of the instruction committee to group three, and the chairman of the missionary committee to group four. Now we begin with the chairman of the membership committee and let each chairman choose from the crowd, alternately, until every group has a member of each of the committees, the Group Captains with the President making up the program committee. The President will not be in any group, of course, as he is an impartial leader of all. If there are those who have not yet been assigned to a group, the President and Group Captains with the chairman of the membership committee will assign them to the group into which is best for them to go. This organization gives you the first three points in the Standard of Excellence.

GALILEE CHURCH HAS STUDY COURSE

Miss Laura McLemore reports a very successful week's work in the B. Y. P. U. Manual in the Galilee Baptist Church in which a number took the test and passed a successful examination. It is very encouraging to see how many of our rural churches are organizing B. Y. P. U.s and are studying the Manual.

JONES COUNTY HAS 28 B. Y. P. U.s

The Jones County B. Y. P. U. Convention meeting with the Ellsiville church was one of the best conventions ever held, large or small. Every address was a masterpiece, as reported by an outsider that was in attendance, and a splendid report of the year's work was

given. They did not report every church in the county with a B. Y. P. U., but they did report 28 B. Y. P. U.s in 16 churches, and since that time two others have been organized. It's the best way to get results, the County B. Y. P. U. Federation.

MT. OLIVE, CHICKASAW COUNTY

The Okolona B. Y. P. U. has been practicing the B. Y. P. U. spirit of "Unselfishness" and have helped to carry the sunshining of B. Y. P. U. dom to the Mt. Olive Church. They have organized a B. Y. P. U. and had the pleasure of having Miss McCracken, one of our summer workers, to be with them for a few days and teach the B. Y. P. U. Manual. Quite a nice list was handed in of those taking the work and passing the test.

Several of the members of the B. Y. R. U. at Dixon, under the leadership of Mrs. Emma Watkins, their able and consecrated leader, came over to Sebastopol the first Sunday in August and rendered a very impressive program.

The Dixon Union has recently been promoted to a Senior Union, having been an A-1 Junior Union for a long time.

Miss Agnes Gardner taught the Senior Manual at Dixon the last week in July. Ten diplomas were awarded.

We hope to organize a Union at Sebastopol now. Miss Gardner is planning to teach the Manual there in the near future.

R. D. PEARSON, Pastor.

BIG WEEK, FAIR WEEK, OCT. 16-21

BIG DAY, BAPTIST DAY, OCT. 20



Think Ahead and You Will Get Ahead

Promotions in business go to the Best Trained workers. If you will Think Ahead, you will realize the great advantage of attending a Reliable School of Business Training.

We invite you to investigate the many advantages offered by Soule College.

Day and Night Sessions

GEO. SOULE & SONS

New Orleans, La.

50th Annual Session of Blue Mountain College Opens September 12, 1922

We already have a large number of room engagements on hand. Others are coming in almost daily.

We expect to open next session with all dormitories newly renovated, a big concrete swimming pool ready for use, all rooms convenient to nearby bathroom, a number of rooms with private bath and a larger number with combination bathrooms.

A faculty of unusual strength and competence will be in charge. Write for catalog or send \$10.00 to engage room. Remember our ten weeks summer term which enables students to finish a full four year course in three years.

W. T. LOWREY, LL. D. President, Blue Mountain, Miss.

Revival at New Hope

The annual meeting of the New Hope Church, Simpson County, began the third Sunday in August, and continued six days. The preaching was done by the pastor, Rev. B. A. Ashworth, except on Sunday and Monday afternoons, at which time Rev. J. J. Merrell of Hattiesburg preached the word of God so wonderful and plainly we were sorry that he could not be with us through the entire meetings for we soon found him to be a noble and humble servant of Christ.

Two weeks before our meeting we held a week of evangelistic singing, and then the week previous to the meeting we held prayer-meetings every night, which did much toward getting our hearts right for the reception of the word of God.

On Sunday our church was packed to its capacity and many were seated in cars on the outside. We were glad to have every one of them with us, but especially did we most heartily welcome the Flying Squadron from coast. We fell in line and organized, enlisting fifty-three in our organization. Through the great work of the Squadron and the wonderful preaching of our beloved pastor the community as a whole was brought closer together than it has been for years before. Each day at noon the ladies and girls held their prayer meetings in the church building, and the men and boys held theirs in the grove. Much good resulted from this, both old and young taking an active part. It was a beautiful picture to see the men and boys coming from the grove out of their prayer meeting into the afternoon service. The ladies not being willing to drop their prayer-meeting resolved to hold it every Sunday afternoon, after Sunday School.

We know we had one of the greatest if not the greatest meetings in the church history. We had large crowds up to the very last and many said they had gotten more good from this meeting than any before. We feel proud of and love our pastor, for it is through him that God is bringing these good things to us. There were eight editions to the church.

We have a great body of people and a great work to do, and with such an able servant of Christ as our pastor, we have to press forward to the mark of the high calling which is in Christ Jesus.

RENODELL ROBERTS,
ALNO WHITE,

Two Members.

Old Time Revival

The writer assisted Pastor J. T. Phillips at Hollins Creek Church in Holmes County the first week in August. The field was white to the harvest. I reached the church in time for services Sunday night, and I could feel the very presence of the Spirit of God. God manifested himself with us in a great way. The church was revived and brought closer to God, and sinners were made to cry out, What must I do to be saved? We had some mountain top experiences. It was our pleasure before the meeting closed to see sixty-eight people surrender their

lives to the Master, most of them young men and women. On Friday morning we met at the water for this fine group to follow their Master in baptism. We rejoiced and gave God the glory, as we sang the old hymn, "On Jordan's Stormy Banks I Stand". At the close of the meeting the church went to half time, and gave the writer special invitation to hold the meeting for them again next summer. We congratulate Pastor Phillips on his splendid and efficient work. The church or churches so fortunate as to secure Brother J. T. Phillips for their pastor will have a faithful, earnest, and a progressive pastor. May God's richest blessings be upon him in his work.

W. A. WILLIAMS.

Fairview

The Fairview Church in Sunflower County held their meeting a month ago. We had a wonderful meeting; 38 for baptism, 24 by letter. The good people of this place carried the good work on since I was there. Brother Smith had held a few days' meeting, and had good results. There were 11 baptisms, 2 by letter, which makes 49 for baptism; 26 by letter, 75 additions to the church. The Lord has blessed our work at this place. We have a good live church here, a good Sunday school, and good interest. I am thankful to God for our good people at this place. They are interested in the work so much. Pray for us that we may continue the good work here.

L. F. DORROH, Pastor.

Mount Zion, Lee County

We held our meeting the first week in August. Brother L. D. Roberts, our pastor, preached some very fine sermons. Five were added to the church, three for baptism and two by letter. Our church is located 5½ miles east of Baldwyn, Lee County, Miss. It was organized in 1917 by Brother John T. Jenkins of the Union University at Jackson, Tenn., and since that time we have been trying to build a church house, but find we cannot do this without some help, so we are asking our Baptist brothers and sisters all over the state to please help us do this work. We only have a small school house about 20x30 as our place of worship, and this school is now consolidated with another school and we don't know how soon the build-

ing may be sold. Even if they don't sell it, it is too small. We have to hold our meetings out under an arbor, so this is why we are asking churches over the state to help us. We are destitute of a place of worship, and, dear brothers and sisters, we don't know of any place in the state where the Gospel is needed more than it is here. So if any churches or Sunday Schools or B. Y. P. U.s want to help us it will be gratefully received by us.

Your Sister in Christ,
AVO NANNEY.

My Summer's Meetings

I was called to this field, New Zion and Zion Hill, in May, moving on the field the latter part of May. Grandfather Reeves served part of this field for some 38 years before going home to his reward 51 years ago. May the good Lord make his grandson worthy to follow in his footsteps.

Began my meeting at Zion Hill the fifth Sunday in July following a Sunday School Convention. Coming on the field late, I failed to get any help till the last moment. I secured Brother G. H. Suttle of Centreville, and surely the hand of the Lord was leading. I have never been associated with any preacher in my life that I became so attached to as Brother Suttle. He is a man after my own heart in a revival meeting. Bold and fearless, condemning sin and vice in all of their forms, without fear or favor, with all the ardor of his soul, till Friday eve, when he was forced to leave us to begin another meeting. By unanimous rising vote he was invited to be with us again next summer. Some of the brethren said they were not satisfied, and by another unanimous vote he was invited to come the fifth Sunday in October, which he kindly agreed to do.

Results of the meeting were 24 accessions, 21 for baptism and more than 20 for prayers the last service. This is a large country church with some 350 members, but undeveloped. The church made the pastor a present of a horse and brand new rubber-tired buggy, the first day of the meeting, one young man starting the ball to roll by giving the horse and part of the buggy.

Began my meeting at New Zion the second Sunday in August, doing my own preaching to good congregations. The devil began an even

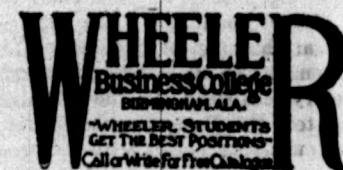
race with me by having his agencies on the ground on Sunday with a supply of "white lightning". I found it out on Monday, and after a sleepless night and earnest prayer to God for guidance, I paid my respects to the whole business Tuesday morning, handling it without gloves. Am proud to say the brethren stood by me to a man, and the devil and his agencies left in short order. Meeting closed Friday with 8 accessions, and an effort on foot to build a pastor's home hard by the church, Dr. Hewitt kindly offering to donate the land and Brother Eph. Nunnery agreeing to saw all the lumber needed free, if the brethren would haul the logs to his sawmill.

The third Sunday I went to Siloam in Franklin County to hold a meeting for Brother Thornton. Notwithstanding we were in the midst of Holy Rollers and Hardshells, had a good meeting, closing Thursday eve with 5 for baptism and the church greatly revived.

Am at home resting this week, and getting ready for next Sunday at Zion Hill. Will preach there Saturday eve, twice on Sunday, have conference, elect delegates to the Association, baptize, and preach for the negroes at 4 p. m., and so the work goes on.

I crave the prayers of all God's people.

C. S. CURTIS.



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Sunday School Department

ROPING THE BOYS INTO SUNDAY SCHOOL

By Chas. A. Starr

It does seem a little strange, lassoing boys, to get them into a Sunday School, doesn't it? First, it took the lariat and a man who could use it; then, too, it took the boys. But in a city like New York there is never a shortage of the latter. The man with the lariat was there, too far from the Western cow country where he learned to swing it.

Frank Bruno Gigliotti—he's a Reverend now—who did the lassoing was once much that seems incongruous with pastoral work or recruiting Sunday School classes. As a boy, lived on a ranch up along the Dakota-Montana border, learning to ride, then to take part in the round-up and "big drive" to the railroad station. He could rope a steer or a wild horse with the best of the cowboys, and ride so well that when the owner of a string of race horses saw him at a rodeo he coveted the youth as a jockey and hired him many winning races in the West and forthwith.

He became a good jockey and rode Southwest and hung up records which stand. He learned some other things during that time, among which was to handle cards deftly. Satan thought he had him, but all the while God was preparing the cowboy-jockey for greater things.

One night Gigliotti passed a street meeting in the Northwest, where he was racing. A song and a sentence or two of the speaker's message lodged in his mind and though he passed on, at the next corner he turned and went back to the meeting, leaving a companion. That night he became acquainted with Jesus Christ.

Next day he quit his job as jockey, went East, found another job, then started a mission, prospering in both. He rose to the position of shearmen in a steel mill at good wages, but his success in the mission attracted the attention of preachers and Gigliotti was sent to the Biblical Seminary in New York City to study for the ministry.

His spare time was too valuable to waste and he began street work for the Evangelistic Committee of New York City. His specialty was boys and young men. It will be seen that it was a perfectly natural thing for him to use the lariat on a group of boys fed up on lurid literature. They were startled to find a young fellow who could do the thing they had read and dreamed of, and it caught them in more senses than one.

He found another group of boys on a vacant lot with a deck of cards, saw that they did not know how to shuffle the cards and asked if he might not show them how to do it. Marvelling at his dexterity they

were ready to listen to Gigliotti as he told of things much more worth while than card playing. Before they parted they handed over the cards, saying they would have no more use for them.

Another group was playing with dice. Gigliotti proceeded to show them how to shoot craps, for they were bungling. That was his bait to catch alive the fish he was seeking and that lot of boys is in another Sunday School class.

One day on the street he struck an acquaintance with a young Dane—Gigliotti was always doing that—and finally invited him to visit him at the school. The Dane is there now as a student for the ministry. He has been called a genius by the head of the school.

This is but one type of the work which the Evangelistic Committee is doing in tents, shops, on vacant lots and on street corners, touching not only English speaking folk, but almost every nationality under the sun. The meetings are held in five or six different languages.

Of particular interest to people in other sections of the land is the work among the foreign-speaking folk. Many of these come alienated from the religion of the homeland; some of them are avowed atheists, anarchists, Bolsheviks and red radicals of other sorts. There is a church made up almost wholly of former anarchists, several of whom are either in the ministry already or are preparing for it.

But more important is the vast number who have been won for the Master who have scattered throughout the country with a new hope and a new vision, no longer menaces or problems, but assets to the communities in which they settle. And numbers of them are back in their native lands as missionaries or preachers.

Thus the work in New York City touches all the country and even missionary fields, giving an interest in it far wider than the city limits. The Evangelistic Committee is the concerted work of the churches in behalf of those who do not attend the church services, being classed as "taking the church to the people and bringing the people back to the church."

To August 10, an aggregate of 175,751 people were reached through 1,441 meetings, held in 72 centers, in English, Polish, French, Hungarian, Chinese and Russian. Six tents are now in operation.

Since its work is so widespread in its results, many persons from afar have become contributors to the evangelization of what has been termed the "greatest foreign missionary field in the world." Dr. Arthur J. Smith, the general secretary, would be glad to hear from others similarly inclined, or those who would like further information concerning the work. His address

is 5949 Grand Central Terminal, New York City.

LISTEN, SUNDAY SCHOOL TEACHERS

Can you beat this? Yesterday at regular services seven young people confessed Jesus as their Savior and Lord. A certain Sunday School teacher had personally dealt with all of them and had won them to Christ before the services began. After winning five in her class of boys she went out and won two girls from other classes. Do you wonder that we all love "Miss Maude", whose surname is "Darrington"?

Teachers, are you trying to win your pupils to Christ? It can be done.

Fraternally,
LEE B. SPENCER.

A VICTORY

Union Annex and Leetown Church

Our beloved pastor, John P. Culpepper (and Pepper he is), decided he wanted help in his meeting. So the Lord directed him to Brother Dale of Collins, being ordained to the ministry by the same church he was. And after decision being made he said to the "piney woods" preacher, "This is a field of much value. We must own it."

He has been pastor here for four years. He said to that preacher, "I'm going away in some meetings." So he began to organize a "Scout", and our slogan was, "Get 'Em Ready."

When the appointed time arrived, lo and behold the commanders were not there. H said the d— got into his Ford. But we held the fort until the preachers arrived, and on Saturday night I wish every one could have been there when these big brethren belched forth death to Satan's cause. The peculiarity of the style in which the meeting was run on, when they backed the enemy at the grand old church which has been recognized for a century. Then they would leave it at night with "smaller arms". Then one to Leetown and one to Anner, and how they would make things tremble.

We had a list prepared of the enemy which reached about fifty, that we were anxious to be killed, and before they went "over the top" only about three remained. But they fled; but the dead were made alive. So we are greatly strengthened in mind and number. And when the meeting closed we went down to the little rippling stream and buried forty-seven in Christ; three left over

for baptism and eight by letter, making a total of fifty-eight. Also had fourteen visiting ministers. Come again, Brother Dale, and help us. Your Brother,

PINEY WOODS PREACHER.

Tunnel Springs, Ala.

Rev. Otho A. Eure, a native Mississippian who is a student at our Baptist Theological Seminary at Louisville, Ky., has closed a very successful meeting at Tunnel Springs, Ala., where Brother S. P. Lindsey is pastor. There were nine who joined for baptism and one by letter, and the membership was greatly revived. May God's richest blessings be on this young brother, as he gives his life to the work of his Master.

MRS. J. A. EURE.

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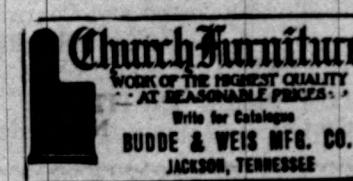
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MEETING DATES OF ASSOCIATIONS 1922

7. Alcorn County—Hinkle Creek, 6 miles West Rienzi.
 7. Coldwater—State Line (Olive Branch.)
 7. Lee County—Auburn, 4 1-2 miles Northeast Tupelo.
 7. Monroe County—Lebanon, 15 miles East of Aberdeen.
 7. Yalobusha County—Oakland.
 8. Marion County—Foxworth.
 12. Calhoun—Spring Creek, 16 miles East Water Valley.
 12. Deer Creek—Rolling Fork.
 12. Pontotoc County—Randolph, 12 miles Southwest Pontotoc.
 12. Union County—Glenfield.
 14. Chickasaw County—Providence, 8 miles Southwest Egypt.
 14. Gulf Coast—East Moss Point, 4 miles North Pascagoula.
 14. Judson (L. M.)—Bethel, 12 miles East Tupelo.
 14. Oktibbeha County—New Hope, 2 1-2 miles North Longview.
 14. Prentiss County—Mt. Olive, 3 miles West Wheeler.
 16. Mt. Pisgah—Hopewell, 1 1-2 miles Northeast Little Rock.
 20. Bay Springs—Sylarena, 8 miles West Bay Springs.
 20. Lauderdale County—Causeyville, 15 miles SE. Meridian.
 20. Marshall County—Potts Camp.
 20. Delta—Marks.
 22. Jefferson Davis County—Hebron, 2 miles W. New Hebron.
 23. Red Creek (L. M.)—Paramount, 9 miles SE. Wiggins.
 26. Sunflower—Drew.
 26. Tishomingo—New Liberty, 2 1-2 miles West Burnsville.
 27. Pearl River County—Spring Hill, 8 miles NW. Poplarville.
 27. Pike County—Tangipahoa, 6 miles West Summit.
 27. Rankin County—Leesburg, 11 miles North Pelahatchie.
 27. Scott County—Hillsboro, 8 miles North Forest.
 27. Zion—Monte Vista, 10 miles NE. Eupora.
 28. Choctaw County—Concord, 5 miles South Ackerman.
 28. Franklin County—Concord, 7 miles South Lucien.
 28. Perry County—New Augusta.
 29. Lawrence County—Jayess.
 29. Walhall County—Smyrna, 3 miles North Kioto.
 30. Liberty—Bethany, 10 miles Southeast Meridian.
 30. Oktibbeha—Sardis, Neshoba County 10 miles E. Philadelphia.
 Oct. 3. Carroll County—Mt. Pisgah, 10 miles North Carrollton.
 3. Madison County—Camden, 10 miles Southeast Pickens.
 3. Simpson County—Stonewall, 5 miles East Shivers.
 3. Winston County—Hopewell, 15 miles West Louisville.
 4. Newton County—Mt. Vernon, 6 miles South Hickory.
 4. Riverside—Lula.
 4. Webster County—Double Springs, 10 miles NE. Eupora.
 5. Hinds County—Clinton.
 5. Mississippi-Memorial, 10 miles East Centerville.
 5. Tallahatchie County—Spring Hill, 2 miles West Oakland.
 5. Yazoo County—Aning.
 6. Leake County—Carthage, 35 miles East Canton.
 6. Union—Piedmont, 10 miles North Eddiceton.
 7. Covington County—Leaf River, 9 miles East Collins.
 7. Land Mark (L. M.)—Bethel, 5 miles Northeast Sanford.
 7. Pearl Valley—Laurel Hill, 14 miles South Philadelphia.
 7. Washington (L. M.)—Hopewell, George County.
 10. Copiah County—Bethel, 9 miles East Hazlehurst.
 10. Holmes County—Mt. Vernon, 1 1-2 miles Northwest Hoffman.
 10. Panola County—Pilgrims Rest, 15 miles East Batesville.
 11. George County—Rocky Creek, Lucedale, Route 2.
 11. Smith County—Harmony, 4 miles Northwest Mize.
 12. Choctaw—Pleasant Ridge, 17 miles East Philadelphia.
 13. Green County—Sand Hill, Branch G. M. N. Railway.
 13. Kosciusko—Pilgrims Rest, 5 miles Northeast Ethel.
 13. Lincoln County—Big Springs, 8 miles East Brookhaven.
 13. Neshoba County—Mt. Sinai, 9 miles Southwest Philadelphia.
 13. New Choctaw—Pine Bluff, Scott County.
 13. Tate County—Mt. Manna, 10 miles Northeast Coldwater.
 14. Itawamba County—Fairview, 14 miles SW. Red Bay, Ala.
 17. Montgomery County—Poplar Springs, 6 miles S. Kilmichael.
 19. Clarke County—Shubuta.
 19. Wayne County—State Line, on M. & O. Ry.
 20. Kemper County—Frisndship, 1 mile West Portersville.
 26. Jones County—Sanderville.
 Jan. 28. Black Creek—Midway, 8 miles South Clyde.
 Bethel (L. M.)—(Time and place unknown.)

NOTE: Please look for errors in above list of places and dates, and notify N. T. Tull, Jackson, Miss.

IN MEMORIAM

Lourine McMurtry

Of dear little Lourine, daughter of Mr. and Mrs. J. L. McMurtry, whose sweet spirit has taken its flight from its earthly home to dwell with God forevermore. She was born May 23, 1915, at West, Miss., and died July 26, 1922, at Rolling Fork, Miss., having spent sixteen months of her brief life in San Antonio, Texas, where her parents resided during that time. Hers was a bright and sunny nature, making friends wherever she went. Daddy, mother, brother and other relatives who loved her dearly, are heartbroken over her going, and her baby sister, Little Mary, is troubled too, not realizing, but wondering why she sees "Sister" no more. But we shall see her again. Jesus said, suffer little children to come unto me, and truly she has gone to him. At Sunday School, at church and at home she learned of Jesus and loved him. One day she said to her mother: "When I die I want Jesus to come after me. And so, dear bereaved ones, remember the 23rd Psalm, that your darling so loved to repeat, and know that the Lord is our shepherd and will lead us on even till our feet shall touch that bright, eternal shore.

Sweet little hands beckon from that shore,
 And dear withered hands that toil no more;
 Younger hands of the happy past
 All beckon us on to sweet rest at last.

AUNT MAME.

Mrs. C. E. Gore

Mrs. Barbara O'Briant Gore was born near Kosciusko, Miss., March 7, 1874; united with New Hope Baptist Church at the age of twelve years under the ministry of Rev. D. L. Wilson, and grew into fine womanhood.

Her parents were J. R. and Louisa Nash O'Briant. She came of a line of professional people: thus a desire to be useful was inherent. She was active in community social life, and church work; taught successfully for seven years, and was married October 24, 1907, to C. E. Gore, Eupora, Miss.

At her death she was a member of Deaderick Avenue Church, Knoxville, Tenn., where her life told for service.

Only a few days prior to her last illness, she made a talk at the Woman's Missionary Union upon the attitude of the Christian to the immigrant.

As a writer and speaker she was specially gifted, but in the quiet of the home she rendered a beautiful devotion and efficiency, being intensely unselfish toward family and friends. This altruism was ever manifest to the sick and suffering, and during the days of the World War her faithfulness and courage were marked.

She faced trying situations with a prayerful heart and smiling countenance.

Continued Bot. Col. 1, Page 13

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East Mississippi Department

Zion Meeting

Beginning the second Sunday in August I was with Pastor P. A. Davis in his meeting at Zion, Kemper County. Several things happened to interfere with the meeting—the election and rains—but the Lord gave the victory at the close. Nine were received for baptism and the church took on new hope and life. The church voted to organize a Sunday School and go to work in earnest for the Lord. This is a small church and pressed by opposition and had been discouraged, but they were singing a new note when the meeting closed. Some of God's choice spirits hold membership at Zion. God bless them.

Ebenezer

The meeting at Ebenezer (Beach Springs), Neshoba County, began the third Sunday in August and continued till the Friday following. The church has been very much run down and discouraged for several years. Only a handful of faithful ones were struggling to keep it alive. This is the oldest Baptist Church in East Mississippi, being organized in 1836. Great congregations attended the services, especially at night. Hope and inspiration came slowly, but just before the meeting closed the Spirit gave the victory and four joined for baptism and two came by restoration from other churches. The church is now looking to the future with hope. The opportunity is great and if the proper effort is put forth this old church is going to become live and useful again. To that end let prayer be made.

Notes and Comment

Rev. J. A. Gardner preached for the writer at Deemer the third Sunday and for Pastor Beckett at Philadelphia the fourth Sunday.

Mrs. C. E. Gore

Continued from Page 12

tenance, giving inspiration to those around her.

She was preceded to the grave by both her parents, but her death is the first of the brothers and sisters, who are as follows:

J. M. O'Briant, Jackson; A. L. O'Briant, Hattiesburg; J. W. O'Briant, Knoxville, Tenn.; R. H. O'Briant and Mrs. Anna Rimmer, Kosciusko, and Mrs. Laura Carroll, Montgomery, Ala.

She is also survived by a devoted husband and one son, Quentin.

Funeral services held at the family residence were conducted by Rev. F. T. Brown, assisted by Rev. J. H. Snow, Tampa, Fla., and her brother, Rev. A. L. O'Briant.

The floral offerings were numerous and beautiful.

LUCY JENNINGS O'BRIANT.

Rev. Willie Jimmy tells us that our Indian work is dragging. Our Association expects to take this matter up and see just what should be done and then help them.

A great meeting is reported from Bethsaida, Neshoba County, where Pastor John W. Jones was assisted by Rev. H. T. McLaurin. Nineteen were received by baptism.

Rev. W. L. Jones of Arkansas assisted Pastor W. H. Rainer in a good meeting at Good Hope, near Philadelphia, the second Sunday in August.

The revival season is soon to be over. Let all of our churches gird themselves for a great season of enlistment and associational work. Our work will suffer unless the churches come to the rescue in a great way.

Wayside

On August 11th a great revival was closed at Wayside, a little country church 1 1/2 miles west of Scobey, Miss. Rev. Jack Linton did the preaching. It was a great pleasure to us to have this brother with us again this summer, for we have truly learned to love him and to hear his preaching.

We did not have a large number of additions, only eight, three of whom were by letter, the rest by baptism. One came from the Christian church; one from the Holiness church.

And I shall never forget the shouts of joy when a dear old lady 74 years of age came forward and gave her heart to God. Brother Linton also organized a B. Y. P. U. while here.

I trust much lasting good will be the result of this meeting and that our Father will lead Brother Linton on to victory in the kingdom work. May God crown his efforts with success.

MRS. JACK MARTIN.

Ashland

Our meeting began here on the third Sunday in August and continued until Friday. Our pastor, Rev. S. V. Gullett, did the preaching. He has been pastor here since January. During the meeting he preached the old time Gospel—salvation alone by grace through faith. He further preached that the doom of the lost would be in a burning hell of fire, and not some place where the lost would be punished about as a foolish parent would punish a sulky child, but that the punishment would last forever. As a result of the plain preaching some thirty were converted, and thirty joined the church, twenty-six for baptism and four by letter. Friday afternoon at a beautiful pond west of town we had an old fashioned baptizing when the twenty-six were buried with Him in baptism.

The crowds attending the services were great, both day and night. At night the house overflowed. There was a genuine spirituality manifested by Christians who attended. The pastor of the Methodist church attended and took an interest in the services. The things usually called little things (if there are such) were left out. The salvation of the lost was uppermost in the minds and hearts of all. We do not mean that any compromise with the truth was made, but simply that the questions over which some denominations quarrel were kept in the background. The salvation of the lost was put above all else.

The people of the community remembered Brother Gullett in a very substantial manner with a liberal offering. During the meeting he had the burden of the sufferings of his little boy upon his heart. He has been afflicted for about fourteen months. But this did not keep Brother Gullett from being faithful to his charge. As much as lay in the power of frail humanity, he laid his burdens upon the Saviour, who has promised to help carry them.

The writer was asked to represent the Baptist Record at this church and to put it into every home represented in the church, and this we hope to be able to do.

With a profound sense of obligation to Him for His goodness to us we press forward.

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Serve the Lord with gladness
Come before His presence
with singing.

—Psalm 100: 2

Dear Professor Feuchtinger:

My voice is getting stronger and stronger. I can bring out a full tone that stirs my audience. On the fourth Sunday of the month, I was preaching to about four hundred people and when I had finished, the pastor said: "Reverend Prioleau is here with a great voice. He will be a Beecher! He will be a Talmadge! He will be a Spurgeon!" And he is only thirty years of age. The congregation cheered.

I can preach three times a day and feel like preaching four. My singing voice is developing fast. I speak more powerfully. People say the Lord is in everything I speak.

REVEREND J. R. PRIOLEAU
26 N. Nassau St., Charleston, S. C.

IN EVERY age and clime since the beginning of time, the power of voice has swayed the hearts of men. A great message must be delivered in a great voice. No matter how inspiring the words be, men's minds are swayed most powerfully when the beauty of a rich voice carries home the message.

We think of a beautiful singing or speaking voice as a "gift." And it is indeed a gift—but it is not a "gift" that just a few fortunate humans possess. All of us possess a voice that can be developed so that we can render to our church a glorious service.

Miss Agnes Flazak of Garfield, N. J., has rejoined her church choir since she has developed her voice. Read her happy letter:

Dear Professor Feuchtinger:

I know how much your course has done for me in these few short months. I have rejoined our church choir for the Christmas time, and I am really finding much pleasure in singing. Oh! and with such ease. Previously I used to get exhausted and my throat would get all sore, but thanks to your wonderful method, that has been cured permanently.

I am really very grateful to you and do highly recommend your method to the whole universe. I never dreamed that the few dollars expended would bring such splendid results.

Your devoted student,

AGNES FLAZAK.

My Dear Instructor:

I have great faith in your course for two reasons. First, because it has improved my voice and given me more confidence in myself, which I lacked. Second, your advertisement came as a direct answer to prayer. Now I feel that I am helping more in my choir work.

SABINA LEIPHEIMER, Sharon, Pa.

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This simple training will improve your voice 100%. You can now learn to sing at a very low cost and in the privacy of your own home.

And if your voice is not improved 100% in your own opinion, we will refund your money. We value your good will more than your money.

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Write to Professor Feuchtinger, or send him the coupon. He will send you FREE his handsome book on his scientific method of voice training. Do not hesitate to ask. This book is free to you.

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Dear Mr. Feuchtinger: Will you please send me a copy of your new book "Enter Your World"? I understand that this is free and that there is no obligation on my part. I am interested in.

Singing Speaking Stammering Weak Voice

Name

Address

Some Meetings

Line Creek Meeting

Our meeting at Line Creek began Saturday before the second Sunday in August and closed the following Friday. The preaching was done by Wayne Aleson. He was at his best. His great sermons drew large crowds every day. We also had our two home boys, Preachers Bert and Guy Winstead, who added much to the meetings. We had a great meeting. Some of the oldest members said the best they ever had. The Lord gave us 25 members, 23 baptized and 5 by letter.

The church gave Brother Aleson \$82.00 for his services, invited him back next year, and called us back for pastor. Paid me \$104.00 on pastor's salary and started a move to get their pastor a new car by paying \$162.00 on it. So I am now happy and got a new car to serve my people. Line Creek is one of the best churches I know. The Lord be praised.

Meeting at Whiteoak

Just closed a great meeting at Whiteoak. Lasted six days. Preaching done by C. M. Morris from Glosster. His preaching was with great power. He was with us last year. The people learned to love him. Very few people out of the church there. We received 11 members, 6 for baptism and 5 by letter. The church showed their appreciation of Brother Morris by paying him well for his services. They made up \$52.00 on my car. The Lord be praised.

D. W. MOULDER.

Liberty

Liberty, town in Simpson County, at Harrisville, the third Sunday in July. Dr. R. B. Gunter did the preaching. Oh, how beautifully plain he did present the Gospel of Jesus Christ, quietly, sweetly and spiritually. Received for baptism 14, by letter 9. The church decided to build Sunday School room annex to take care of the Sunday school. We are happy over the week's work.

Stoons Creek

Stoons Creek, Rankin County, at Florence. Dr. W. A. Hewitt did the preaching. Not being able to reach us Sunday morning, the fourth Sunday in July, he sent us two of his splendid laymen of the First Church, Jackson, Dr. Curry and Brother Barber, whom together gave us a good service at 11 a. m. At 8 p. m. he came, and through the week in a masterly way broke to the saints and the sinners the bread of life. The only difficulty was that the time allotted was too short for this meeting. We were greatly benefited by this short association with this wise, spiritual and loving pastor of the Jackson First Church. Additions to the church: Baptism 1, by letter 2. This church also expects to build Sunday School room annex.

No Creek

No Creek, Rankin County, first Sunday in August. Rev. J. L. Hughes, the Bay Springs pastor, did the preaching. This wise, hard-

working, successful and spiritual pastor is good help in a meeting. We thank God for his blessing in directing us to Brother Hughes for this meeting. By baptism 3.

Hickory Ridge

Hickory Ridge, Rankin County, the second Sunday in August. The pastor and church did the work together here. We are happy over the special results of fellowship in this meeting. For baptism 1. May God lead the pastor and churches of this group to do their best for the 35 young people who followed Jesus Christ in baptism, is the prayers of the pastor.

S. T. COURTNEY.

Williamsburg Meeting

The Baptist people of the Williamsburg Baptist Church are rejoicing, as we have just closed the best meeting that they have had for many years. The people have been brought close together; each one wants to do something now. It is our purpose to be as good a small church as there is in Covington County.

The Lord blessed our work with 25 members, 15 for baptism, 11 by letter. The strength of the church has been doubled in several ways. We had several services where the spirit of God was felt so strongly that men and women wept for joy. We believe Rev. T. J. Walkup, of Louin, Miss., was divinely directed. He came full of the Spirit of God. The people will remember him for many years for the fine preaching he did.

W. E. HELLEN, Pastor.

A Great Tent Revival

On the third Sunday in August, Rev. W. W. Muirhead, county missionary for Carroll and Montgomery, began a meeting on the bank of the Yazoo River at a point about ten miles west from Cruger known as Silent Shade, and continued for six days, closing at the water's edge on Friday evening, where 19 candidates were buried in baptism. The Lord was with us and poured out his blessings in every service, and a most noble work of Rev. Muirhead, with the able help of B. J. Herring, a consecrated gospel singer of Vaiden, Route No. 2. Montgomery County will long be remembered on the banks of the Yazoo. The Lord has promised to come to the rescue of His children and both the aged and the small were happily converted, ranging in age from 74 to 8 years.

Red Lick

Rev. J. A. Barnhill, of Sumner, Miss., assisted Pastor G. C. Hodge in a meeting at Red Lick, July 16-21. Though it rained most of the week the Lord gave us a great revival. Eight new members were added to the church and the entire membership was revived and awakened to their Christian duty. Since the revival the Sunday School has more than doubled.

G. C. HODGE.

Providence

Have just closed a good meeting at Providence Church, in the eastern

part of Itawamba County, there being 15 accessions to the church, and 13 of them by baptism. Brother F. M. Holley, of Hamilton, Ala., did the preaching.

J. F. BENSON, Pastor.

Mt. Zion

It was the privilege of the writer to help Brother Johnson in a meeting at Mt. Zion, beginning Saturday and ending Wednesday.

There was great interest throughout the community, and every service got better. There were 19 added to the church, 16 being baptized, 7 ladies and 9 men.

May the Lord continue to save.

R. A. LANGLEY.

New Zion

Just closed a fine meeting with Pastor T. C. Corkern at New Zion, five miles east of Tylertown, Wallach County. It was an all round good meeting. The congregations were good and the interest fine. There were 24 additions, 20 for baptism and 4 by letter. Brother Corkern is doing fine work there and his people appreciate him. This was my fourth meeting there. We had the presence of Brother and Sister A. F. Davis of Tylertown the first two days of the meeting. Brother Davis was once pastor, and the people love him. The meeting was indeed a success.

J. B. QUIN.

Beulah

Just assisted Brother W. P. Sandifer in a series of meetings at Beulah Church, Simpson County. There were 47 additions to the church, 28 by experience, 9 by letter and 2 by restoration. God's Spirit was there in great power. I never worked with a church where the members were better organized for the expansion of God's kingdom. Brother Sandifer is a noble, consecrated pastor, and his people love him. The church was greatly revived, and they asked the writer to hold a two weeks' meeting there next summer.

D. W. SMITH.

New Zion

Just a word to tell of the glorious revival we had last week at New Zion, seven miles north of Liberty. The pastor, Brother C. S. Curtis, did his own preaching at the request of the people. We had an addition of six members to the church, and the membership enjoyed a great blessing. We feel

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Alexandria

Alexandria Baptist Church began a meeting August 13th, which lasted until the 22nd. Dr. H. E. Walters, President of Union University, Jackson, Tenn., did the preaching. His preaching was plain and earnest and was very effective. Fifty-six united with the church, 52 by baptism, one by restoration and three by letter, for which we give God the glory.

H. L. KNIGHT, Pastor.

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GHT, Pastor.

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Seminary Hill, Tex.

Two big revivals in Texas. I have just closed two meetings at my own churches. They asked me to do my own preaching and promised to stand by me in their prayers and efforts. They stood firm to their promise. I opened my first one the fifth Sunday in July and ran twelve days. I have never witnessed such co-operation as I did there. During the whole meeting I never called on a person to lead in prayer or do personal work but what they responded gladly. We closed with 58 additions to the church, 44 by baptism. The whole community was stirred.

I opened my second meeting the second Sunday in this month (August), having Brother J. H. Crocker from Springfield, Mo., to lead the singing. We worked faithfully at our job. Men and women shook hands and spoke to each other that had not spoken for two years. We had a great time. The Lord gave us 18 additions to the church, 17 by baptism. The church was greatly revived.

My work is in Johnson County, just 30 miles from Fort Worth. I like my work fine, and I have some of the finest people to work among I have ever seen.

I am glad to see such fine reports of meetings in Mississippi held by my college brethren. May the Lord give us great victory over sin.

Men are coming in very fast to the Seminary already. I think we will have an overflowing school this year. We had about 1,052 students this last year, including the summer term.

May the Lord bless the editor of the Record and its readers.

W. C. STEWART,
Seminary Hill, Tex.

Clear Branch

Clear Branch, Rankin County, the fifth Sunday in July. The pastor in his weakness did the preaching. The church in a great way loyally helped. Received by baptism 16.

Clarke County Baptist Assembly

Dr. Robinson, having taken ill while delivering a series of lectures in Atlanta, will be unable to attend the assembly.

The church at this place is carrying on a meeting of days and since our day service is from 9 to 10, I have secured Brother Jelks and Brother Frazier to do the singing and preaching at the Assembly at the eleven o'clock hour.

They are the equal of any we had at Hattiesburg and no one should fail to attend these services. There will be teachers to teach classes in Sunday School, B. Y. P. U., and W. M. U. work.

Board at the A. H. S. building at one dollar per day. All who attend this Assembly who expect to board must bring sheets, pillow and toilet articles.

W. H. PATTON.

Lorman

Rev. J. A. Barnhill of Sumner, Miss., assisted Brother G. C. Hodge in a great revival meeting at Lorman July 23-28. The church had been praying for a revival for some time and was happy when the Lord gave us the greatest revival we have had in many years. The house was filled to overflowing every day. Thirty-six were added to the church membership, which makes a total of forty-five additions since February. The church moved up from fourth time to half time preaching. The church organized a Sunday School on the Sunday following and now (August 25) have seventy-six in attendance. We are now thinking of adding Sunday School rooms and a baptistry to the church.

G. C. HODGE.

ALL ROADS LEAD TO JACKSON AND ALL MISSISSIPPI BAPTISTS ARE ON THE ROAD COMING TO SEE THE BAPTIST DISPLAY, THE BAPTIST PARADE AND THE BAPTIST PAGEANT DURING THE WEEK OF THE STATE FAIR, OCT. 16-21.

Rocky Creek

We have just closed the revival meeting at Rocky Creek, George County. The people say it was one of the best meetings they have had for several years.

Brother R. W. Langham of Mobile, Ala., did the preaching, and it was as good gospel preaching as I ever heard.

We began the meeting on Sunday night, the second Sunday. We began by awarding 29 diplomas to B. Y. P. U. members who recently completed the first book in the B. Y. P. U. study course. Nearly all the Union members became live workers in the Evangelistic Motto, "Every one win one". The results were:

The church membership revived, 26 additions by baptism and 2 by letter.

The revival services closed Sunday at 12 o'clock, the third Sunday, with a large crowd of people present.

As ever,
LUTHER K. TURNER.

Oak Grove

I have just closed one of the greatest revivals at Oak Grove Church, in Smith County, ever known. A general awakening, not only of the church but the community as a whole. We had 75 additions to the church, 53 for baptism and 22 by letter. I did my own preaching and had as my helper one of my deacons from Athens Church, Brother W. F. Flynt, and Brother Flynt is beyond question the best

help in a revival that I ever had. I have invited him to be with me in a meeting at the Great Southern Lumber camps, beginning the first Sunday in September.

I am this week with Brother J. H. Fortenberry in a meeting at Herington's School, Lawrence County. Brethren, pray for us.

Yours in Christ,

A. J. LINTON.

A TARKINGTON STORY FOR 15c

\$1000 Prize Book "Alice Adams" sells at \$2, but here's a chance to get it for almost nothing.

Washington, D. C. (Special)—The enterprising editor of the Pathfinder has again drawn a real prize in securing for his million readers the rights to publish Booth Tarkington's newest and most wonderful \$1000 Pulitzer Prize story "Alice Adams," of which hundreds of thousands of copies have already been sold at \$2 each. This amazingly beautiful story of present-day American life, written in Tarkington's most fascinating style, will begin in the Pathfinder Sept. 23 and be published complete in thirteen issues of that splendid paper. The editor says he will send the paper for this period—13 weeks—to new subscribers who write to The Pathfinder, 252 Langdon Station, Washington, D. C., and inclose 15 cents in coin or stamps. You can also order for your friends, at 15 cents each; but send at once so as not to miss the start of the story, Sept. 23. It costs the editor a lot of money to do this, but he believes the fact that the Pathfinder is growing so fast proves it pays to invest in new friends.

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M. P. L. BERRY, Vice-President

Mississippi College

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Do not delay in making room reservations. Reservations to date are the greatest that we have ever had.

Send for catalogue.

J. W. PROVINE, Clinton, Miss.

EIGHT DAYS AT BRADFORD

I shall not soon forget a very interesting and enjoyable eight days with the saints at Bradford, Tenn., with that steadfast defender of the faith, W. H. Williams, the beloved pastor. There were thirteen additions to the church, and many others who seem to be on the way.

It was a joy to preach three sermons at the public school. I would that more Tennessee public school principals were like B. W. Bruce, who is intensely interested in the soul life of his pupils.

At one of the church testimony meetings, we had at the front twelve old Baptists, all of whom had been Christians for from 50 to 64 years. A snap-shot of them was taken, together with Brother Cain, who has been a Christian 79 years.

At the Sunday testimony meeting, many tears of gratitude were shed as Brother G. W. Campbell told how his son, now a stalwart, fine looking man, was afflicted with tuberculosis several years ago, how seven doctors there gave him up; how he was brought to Memphis and the doctors there gave him up. "Then", he said, "I thought of your prayer meeting, and I said to myself, 'Why not put my son in that prayer meeting?' I did so, and you see the result." Many Bradford people spoke to me about this case corroborating Brother Campbell's statement. The dear son was too feeble for utterance; he simply said, "I am very thankful."

BEN COX.

Zion Hill

Zion Hill Baptist Church, Route No. 2, Hattiesburg, Miss., is very desirous to make public the record of the great revival meeting which began on Saturday, August 12th, and closed on Saturday, August 19th.

Rev. J. M. Cox, pastor of the church, put forth every ounce of his energy, while the preaching of Rev. J. N. Miller of Amherst, together with the prayers and efforts of our devoted Christian membership constituted what we consider a great "soul winning campaign".

The Lord was so attentive at our services and Brother Miller preached with such force that twenty-two souls surrendered their lives to Christ and were buried in baptism.

This revival has so firmly united our community in love that we all feel a benefit that will be everlasting, a benefit that will follow us to that home above and should we never again hear the voice of Brother Miller he will continue to live on and on in our midst.

Pinola

We have been on our new field about two weeks. The good people of Pinola received us in a most royal way. They did not leave anything undone that would make us happy in our new home. The many good things brought us in their pounding, together with those things being continuously brought in make

us feel that we have indeed a great welcome among this people.

The church has just completed one of the nicest little homes in this section of the country, of which they and their pastor feel very proud. This is a small church, but they have high ideals and they are undertaking great things in the name of our Master. We have as good gravel road system for this little town and surrounding country as can be found anywhere. There is located here a growing consolidated school with modern brick building equipped with steam heat and electric lights. This school bids fair to become as good a school as Simpson County has in the very near future. It has as its principal an ideal school man in the person of Prof. A. L. Goodson. All things being considered this church has a wonderful opportunity for service. We believe we have a very fine location to do some good work for our Master.

We began our meeting here the first Sunday in August and closed the following Thursday night. The pastor did the preaching. Twenty-three were added to the church, fifteen for baptism. Pray for us and watch us grow in the future.

Sincerely,

N. J. LEE.

Union Church, Caesar, Miss.

This church is situated on the line of Pearl River and Hancock Counties. Rev. J. P. Culpepper of Poplarville has been pastor of this church for the past four years.

The protracted meeting began the third Saturday in August, lasting six days.

Brother J. T. Dale of Collins did the preaching. Brother Dale is a great preacher and has won a warm place in the hearts of this entire country.

Brother Dale and the pastor were reared in the same community and attended school together.

The meeting closed on Thursday evening and the results were 51 accessions to the church, 43 by baptism and 8 by letter, five of these being received at the last service. Never was such interest manifested in a meeting at this place. The community had been praying for a great revival and everybody went out after the lost of the community in one united effort to reach the lost. At 2:30 Thursday afternoon the entire church and many visitors, some coming as far as 25 miles away, assembled at the creek near by, beside a beautiful stream, where the pastor administered the ordinance of baptism to this great throng.

The Lord's blessings were with us all through the meeting. The weather was ideal and great numbers of visitors came for many miles around to engage in the services with us. We are sure that lasting benefits will result from this meeting, and left the church greatly revived.

JNO. S. RESTER,

Church Clerk.

Decatur

It was mine to be with Dr. Venable at Decatur August 13 and for five days following. Dr. Venable in his unique and thoroughgoing way has accomplished wonderful things at Decatur and the prospect for a new and modern church building are very bright. The location of the new agricultural high school and the general shifting of the residential section of the town leaves the old church house quite inaccessible. Dr. Venable is steadily creating public favor toward the movement and when I return for the meeting next year I am confident that the work will be under good headway.

Up to Friday night there were seven for baptism and six by letter, and a card tells that five more came on by professions of faith at the water's edge, making a total of eighteen splendid additions to the church family. One other young lady was awaiting baptism when the meeting began.

Decatur church is already great and is moving forward in the right direction.

LEE B. SPENCER.

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The Baptist Record

"THY KINGDOM COME"

OLD SERIES
VOLUME XLIV.

JACKSON, MISS., SEPTEMBER 14, 1922

NEW SERIES
VOLUME XXIV, No. 33

The Third Annual Memphis Bible Conference will start Sunday afternoon, Oct. 1st, and will run until Oct. 15th; will be held in several different Memphis churches, with headquarters at Central Baptist Church. Dr. J. S. Phillips of Chattanooga is the organizer. He announces that some of the greatest Bible teachers and preachers in America will have part in the conference.

Rev. T. W. Young of the First Baptist Church of Corinth is engaged in evangelistic meetings at Henderson, Tenn., assisting the pastor, Prof. J. L. McAliley. The meeting began Sept. 3rd.

North Carolina Baptists are having a lively discussion of the question of fraternities in Wake Forest College, which seem to have had a sub rosa existence for many years and were recently permitted by action of the board of trustees. A vigorous protest is being made against this action and another which requires freshmen to wear a special cap. This last action was a compromise effort to prevent hazing or lessen its evils.

Dr. Scarborough and Prof. Reynolds led the people of Columbia and nearby churches in a great meeting. By the middle of the first week seventy people had been added to the Lord. The meeting continued eight days.

Pastor J. A. Taylor of Brookhaven had with him Evangelist Entzminger and his singer in a great meeting. In the first week there were forty additions to the church. We have not heard the final results.

Pastor Hodge has resigned at Hermanville that he may give more time to his work at Fayette and adjacent territory.

The Field Workers Conference met in Jackson Friday last for planning out their work more effectively for the campaign now on. Besides those who work out from the offices in Jackson, there were present, Mrs. Aven, Miss Brown, Mr. Byrd, Mr. Sweeney, Mr. Wilds, and the six enlistment men. Their purpose will be to go full strength into the effort to finish this third year of the 75 Million Campaign with joy.

Pastor H. W. Shirley after about two years of service has resigned at Frederick, Okla., effective Sept. 15th, and will be glad to get in touch with pastorless churches.

Brother W. H. Parker returns to the Seminary at Louisville after spending the summer preaching.

Pastor J. L. Price says they had a good meeting at Eudora in DeSoto county, assisted by Brother W. M. Bostick of Memphis, and by Mrs. Weir with her harp. The pastor baptized 22 happy converts.

Pastor J. A. Bass of Leesburg, was assisted in a meeting by T. W. Greene. There were 16 additions to the church, twelve of them by baptism. The Rankin County Association meets with them in their good new building.

Pastor W. P. Sandifer had a gracious meeting at Antioch in Simpson County, assisted by Enlistment Missionary, T. W. Greene. There were 19 additions, 16 of them by baptism, one restored and two by letter.

Dr. Webb Brame of Drew assisted Pastor J. B. Gordon of Swiftown. There were twenty additions and the church became self-supporting, going from one-fourth time to one-half time. The pastor says the visiting preacher brings a great message and credit is given for the advance to former pastor B. W. Hudson.

Brother W. Rufus Beckett assisted Pastor B. E. Phillips in a meeting at Weathersby. Six were baptized. Brother Phillips resigns after two and a half years service and has one Sunday day for some church near by.

A large Bible class for men in the First Church Meridian has chosen the name Hardy Stone Baraca class in honor of their teacher who has been with them for fifteen years.

Rev. J. D. Fulton, Louisville, Miss., R. No. 3, sent in 47 names and checks for \$70.50 for Salem Baptist Church, Gholson, Miss., Kemper County, paying for full year at one time. This is a glorious beginning in the campaign.

Mrs. D. M. Johnson, Blue Springs, Miss., R. No. 5, sent in seven subscriptions on the "Win One Club". This is the way the work will be done.

From the Baptist Clip Sheet we learn that the cost of securing and collecting the campaign funds has been only four per cent and will be less from now on. Also from the same source we get the following: "It required 220 years, or from 1639 to 1859, for Baptists in the United States and Canada to gain their first million members, the survey reveals, but the second million was gained in the twenty years from 1859 to 1879, a period that included the Civil War and the Reconstruction Days, while the third million was gained in the succeeding ten years. The fourth million came in eight years, the fifth million in nine, the sixth in seven, the seventh in five and the eighth in three years, the total number of regular missionary Baptists in the United States and Canada for 1921 being 8,115,445."

Dr. W. E. Farr assisted Pastor R. W. Bryant at Pilgrim's Rest in Copiah county. They had a great meeting in which about fifty were added to the church. Brother Bryant has baptized as many people this summer as almost any man in the state.

Mr. M. P. L. Berry says Hillman College can boast of a Doctor of Philosophy in the faculty and thinks this is one point ahead of any other of our girls' schools. Mrs. Lewis has the degree of Ph.D. and will teach in Hillman. Her husband is in Mississippi College faculty.

The President of the Texas A. and M. College announces that no student will be allowed to bring an automobile with him to college.

The Baptist Bible Institute opens September 19th. It is important to be present at the opening, yet students should come on though delayed. Provisions for extending generous financial aid to worthy students—preachers, laymen and women—called of God to prepare for special service whether at home or abroad. Capacity enlarged for increased attendance. Prospects excellent.

B. H. DeMENT, President.

Sunflower Association was postponed to Sept. 26th.

Dr. J. W. Bruner continues as mission secretary in New Mexico till their State Convention meets, acting also as editor.

When you go away from home to attend school, carry your church letter with you, join the church where you are in school and be a part of the church life in every way. You will be of no use to the church back home and will get no good from it in your absence.

Our colleges open this week. The prospects are fine all around. Pray for God's blessing on their work.

Brother J. M. Hendrix of Coffeeville baptized 18 in Yalobusha River as a result of the meeting at Spiers School House near Coffeeville. The Lord was with them in power.

Since June 4 the Tupelo church is said to have received 21 by baptism and they are looking forward with great hopefulness to their meeting in October. Pastor Dickenson assisted in a meeting in Pinson, Alabama, in which 22 were added to the church, 21 of them by baptism. He also assisted in a meeting at Center Hill church, Lee county, where eleven were received, eight by baptism.

The good is always the enemy of the best. This is why some people today deeply interested in the salvation of souls and the coming of the kingdom of God do not believe that the major emphasis in our mission work should be put upon education or philanthropy but upon evangelism.

Grace Memorial church at Gulfport, P. S. Dodge, pastor, had a gracious meeting in which ten were added to the church. Brother A. C. King was the preacher.

THE GLORIFYING WORK OF THE HOLY SPIRIT

1 Cor. 15:51,52. Rom. 8:11.

By H. P. Robertson, D.D.

In our study of the works of the Holy Spirit we have learned, I trust, that Jesus begins and continues the salvation work in an individual life by the Holy Spirit. This work includes the regeneration and sanctification of the individual in this world and his glorification in the other world. We have seen that Jesus will regenerate the person by the Holy Spirit who will repent and believe. And we have seen further that He will sanctify the believer by the same Holy Spirit, if he will give him right of way in his life. Then Jesus will glorify the believer in the other world in the consummation of this gospel age when He comes again and resurrects the bodies of the dead.

1. The Place of the Glorification of the Saints.

The second coming of Jesus will be signalled by the resurrection of the dead. The resurrection of the saints will precede the transformation of the saints who shall be living on the earth when He comes again. The resurrected Saints and the living Saints shall be transformed at the same time. The final judgment of the world shall precede the glorification of the Saints, the consummation of the redemptive work of Christ. The final home for the glorified saints will be heaven where Jesus is now engaged in preparing places for his saints. The glorification of the saints will take place in the heaven where the glorified saints shall forever dwell. The location of this heaven is not revealed in the Holy Scriptures. However, we are well assured that this heaven is a place where the redeemed who have been transformed into a heavenly state shall forever dwell. There is no proof that this earth will be the final abode of the saints. But this place is and will be somewhere in the universe of God. Some astronomers think they have discovered it in the milky way, which may or may not be true.

2. The Things Involved in the Glorification of the Saints.

There are many things that will be involved in the glorification of the Saints of God, some of which we will briefly notice. The first thing we will observe is that the saints will be publicly recognized by the Heavenly Father. In Matt. 25:21 Jesus meant to teach the parable that just as the Lord of these servants recognized them for their faithfulness in public, so the Father will recognize the saints before the world. Then there will be the perfecting of the saints in holiness of character forever. In 1 John 3:2 the statement is made that when Jesus is manifested in the second coming, the saints shall be made just like Him in character, which will mean perfect holiness. Furthermore, there will be a perfecting of the saints in righteousness of conduct. In Rev. 7:15 the statement is made that the saints shall serve God day and night, which means that their future conduct shall be all together righteous. Again there will be the perfecting of the saints in the knowledge of heavenly things. In

Cor. 13:12 the declaration is made that the saints then shall know as fully as they have been known by the Father in this world. That means that the saints in heaven shall know perfectly all the things of God, which is the basis of perfect heavenly recognition. And again there will be the perfecting of the saints in ability for heavenly service. In Rev. 7:15 we notice again that the saints in heaven will have the disposition and the ability to serve God in His Temple all the time. The people on earth who find it rather tiresome to worship God once a week, will not feel much at home in heaven where the saints worship and serve Him day and night in His Temple. Still further there will be the perfecting of the saints in movement in the universe of God. They will be like the angels of God who move from place to place as quick as thought in their ministry for God. The saints will be the

heirs of all the riches of God in both the material and the spiritual universe and they will be able to enter into the enjoyment of these riches because they will be able to visit them as quick as thought. And furthermore there will be the perfecting of the fellowship of the saints in the heavenly world. In 1 John 1:3 the declaration is made that our fellowship in the heavenly world will be made perfect with the Father and the angels and all the saints. There will be nothing to mar the fellowship of the saints in heaven. How different it will be from our experience on earth! And again there will be the perfecting of the saints in eternal living in the heavenly world. In Rom. 2:7 and Titus 1:2, the statements are made that the saints in the other world will be perfected in their spiritual responsiveness to the heavenly and glorious environment. They will be capable of entering into the full appreciation of all the glorious environment in the Father's house. However, the fullness of this appreciation as to degree will be in proportion to the developed spiritual capacity of the saint to take it into his heavenly life. Every saint in heaven will have his soul running over whether large or small; but how glorious it will be to be able to enjoy the glory of God in the highest degree and this will be the experience of every saint who, while in this world, lives a life of consecrated service and thus grows into manhood and womanhood instead of remaining a dwarfed babe in Christ Jesus.

3. The Author of the Glorification of the Saints.

The work of the glorification of the saints cannot be that of the saints themselves. We had as well say that the leopard can change his spots, and the Ethiopian can change the color of his skin as to say that the saint can glorify himself. The redemption of man from beginning to end is not of the works of man, but of the Grace of God. The work of the glorification of the saints is the work of the Holy Spirit of God. In Rom. 8:11 the statement is made that God glorifies the saints, but it is also indicated throughout the Scriptures that He does this by the Holy Spirit. Jesus Christ on the throne regenerates, sanctifies and will glorify the believer by the Holy Spirit. The crowning work of Christ with the saint will be his glorification by the Holy Spirit. In Rev. 2:10, James 1:12, 2 Tim. 5:8, and 1 Peter 5:4 there are declarations which make it very evident that the crowning work of Christ for the believer is his glorification by the Holy Spirit. The Lord Jesus Christ who begins a good work in man in regeneration will continue it through sanctification and will consummate it through glorification by the Holy Spirit.

There will be a final scene in heaven when Jesus Christ shall have finished His work of redemption and shall have delivered up His commission for redeeming the human race, and shall have taken His place with the saints as an elder brother. This final scene will be that the Father will recognize them all as His children and invest them all with His riches and honors and glories. And then the new age of the world will have begun. We who are living now and are faithful students of the divine revelations cannot even dream or imagine what living in that new age will be, but shall we not all strive to be there?

PUTTING THE BAPTIST PAPER IN THE CHURCH BUDGET

By C. P. Stealey, Editor Baptist Messenger

First: The denominational paper should be in every Baptist home. The dignified and best way of putting it there is for the local church to adopt it as a part of the church life. "The children of this world are wiser in their generation than the children of light." Lodges and other organizations, recognizing the necessity of keeping their members informed, include the price of their paper in their lodge dues.

Neither individuals nor churches live unto themselves. There must be a sense of obligation and

a spirit of co-operation. The paper cultivates both.

Second: How to do it.

The pastor, of course, is the key to the situation. He should have a conference with himself and find out whether or not he is really for it. Then, backed up by a deep conviction of its importance, let him preach it, making references to items in the paper frequently. Tactfully meet any possible objectors and disarm them before they know it, then bring it before the church after careful preparation and have the church vote to include the paper in its budget of expense and pay for it through the church treasurer, either annually in advance, semi-annually, or quarterly. There may be a few objectors, but if they are tactfully handled, they will consent to keep quiet until it is tried out.

Third: It is customary to make a special rate of 25 per cent less than the regular subscription price where the church pays through the treasurer, the paper being sent to the individual address of each family.

Fourth: The church should be credited for the unexpired time for all who are already subscribing and charged with the arrears of all who are behind and the list balanced up to the time the budget plan begins. A careful record will be kept of the subscribers who move or die, and the remaining months to which the church is entitled will be credited on the church's account. New members will be coming in. Their names should be forwarded at once to the paper and entered for the remainder of the budget year and the church billed for them at the budget rate.

Fifth: It is better to have the church make a straight-out business proposition of it without trying to secure special subscriptions from individual members, though that plan is sometimes used, the church paying for those who are not interested enough to subscribe or are unable to subscribe. However, we believe the better plan is for the church to include the cost of the paper in its estimate of the expense for the year and make it a part of the regular church expense, thus placing the paper on an equality with other denominational interests.

Note: We might give many reasons why everybody should have the paper, but the pastor can do that. We are simply suggesting how to introduce and operate the plan.

NOT A MATTER OF SCHOOLS, BUT A MATTER OF THE TRUTH AS REVEALED IN GOD'S WORD AND THE SOULS OF MEN

I have been reading with a great deal of interest what many of the brethren have been saying in the papers of recent relative to the question of evolution and our schools and the character of teaching being done in them. I have noted here and there easy walking less the schools less the schools thus poisoned be injured. Some of our brethren seem more concerned about taking care of the schools than that for which they were established and for which they are being maintained.

If I understand the purpose of their establishment, it was for the benefit of our young people—places where they might go, not to have their simple faith in the integrity of the Old Book and "the faith once delivered to the saints" broken down, but made perfect through orthodox teaching of the Book as the word of God—God's revealed message. For this they were founded and are being supported, and if any one of them steps aside from it, it ought to be spoken out—a word of warning ought to be given. Our people are entitled to know it, that correction may be brought about. Even the rattle-snake will warn before he bites. To me the venom of evolution is ten thousand times worse than that of a venomous snake yonder in the grass. I don't

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believe that it is a matter that may be talked about in an undertone.

Somebody says, "Be careful, you may injure the cause of Christian education." No one would be any farther from saying a word that would bring reproach upon any institution of learning or that would hinder in any way whatever the progress of Christian education than I, but I don't believe that airing this matter will in any sense injure any school that stands four-square for the Bible and its message. I don't believe that talking about mosquitoes carrying malaria or house-flies carrying typhoid germs injures the cause of sanitation, but it certainly strengthens it. The deadly germs of the nefarious doctrine of evolution need to be exposed. It doesn't matter whose school they are in. If it's a state school it should be avoided. It deserves no patronage. If it's a Christian school, it has no right to exist under that sacred title until it has been purified.

As for me, I have no support either moral or otherwise for the school that professes and teaches the abominable doctrine of evolution. As a believer in the integrity of the Book and as a follower of the meek and lowly Nazarine I can't conscientiously do it.

Oh, my brethren, let's take care of the youth of our country. Save both if we can. And we can if we will go after it.

J. B. QUIN.

BAPTIST CENTENNIAL PROGRAM ANNOUNCED

The arrangement committee for the Mississippi Baptist Centennial Celebration, to be held in Jackson in connection with the State Fair, October 16-21, has named chairmen of various committees to have part in the celebration, and these committee chairmen have met and outlined the program.

The committee consists of the following: O. B. Taylor, general chairman; B. E. Jacobs, reception; N. T. Tull, publicity; J. H. Wells, parade; Mrs. J. P. Tull, pageant; H. O. Bland, finance.

The week's program for the great celebration will consist of the following main features: Baptist Exhibits at Liberal Arts Building, Fair Grounds, every day; Big Baptist Day, Friday, October 20th, featuring a parade in the forenoon and a Historical Pageant in the evening; special attractions each day at the exhibit rooms by the various Baptist organizations.

A state-wide invitation to all Baptists has been extended by the arrangement committee to come and take part in these interesting demonstrations. The whole program will be of a highly educational character.

SUGGESTIVE PROGRAM FOR DISTRICT MEETINGS

Morning

- 9:30—Devotional.
- 10:00—Plans and purposes of the Re-enforcement Campaign.
- 10:30—Election of Associational Campaign Leaders.
- 11:30—Inspirational Address: Some phase of 75 Million Campaign.
- 12:30—Lunch.

Afternoon

- 1:30—Devotional.
- 2:00—Address: Denominational Papers in Kingdom Building.
- 2:30—Round Table: How to reach the Unenlisted.
- 3:15—Address: Tithing in Kingdom Building.
- 3:45—Consecration Service.
- Adjourn.

IN THE NORTH BRAZIL MISSION

South American Notes, No. 4

J. F. Love, Cor. Sec'y.

On Thursday morning, July 13th, we were up and off before day for Macieo, with the companionable John Mein. The trip consumed 15½ hours on a slow day coach. We thought we had seen most of the sugar-cane lands of Brazil, but this trip took us through miles and miles of cane fields interspersed with bananas, and as nowhere else in Brazil, with corn-fields. The country traversed is mountainous and much of it beautiful. The day was cloudy and much of it rainy, but this spared us the dust and contributed to the pleasure of the trip.

At every station one's ears are dinned with the cries of beggars and greeted with the spectacle of little children, many of them unclothed, with distended stomachs, evidence of the hook-worm which preys upon childhood here. Mingled with the crying of the wretched beggars is the cry of the sellers of lottery tickets, which in many instances are sold for the "church". What a commentary upon Catholicism are the poverty, illiteracy, and moral standards of countries upon which the institution, by a great misnomer called the "church", makes its living. In every country where Romanism has had uninterrupted opportunity to make a demonstration, it has done so in a prevalent illiteracy, poverty, and general social disorder. The record it has made in Brazil varies little from that which it has made in all Roman Catholic countries of the globe, and it has here made this record among a people who are highly capable and who but for the Roman Catholic Church would, we doubt not, present a civilization which would compare favorably with the best. Evangelical Christianity is yet to be given an opportunity to make demonstration here, but when it has, the result will both vindicate evangelical Christianity and show that the Brazilian people are capable of high intellectual, moral and social achievement.

We arrived at Macieo about 10:30 Thursday night, and soon found rest in the hospitable home of Bro. and Sister Mein and their four boys. My window opened to the sounding sea which breaks soothingly on the shore a hundred yards away. Two delightful days were spent in Macieo and services were held at two of the three churches. The audiences were good, the welcome cordial, and we carry with us a pleasant memory of friends and fellowships of the town. If space allowed we should like to share with the reader some of the stories of persecutions by Roman Catholics and the labors and triumphs of the Gospel which we heard from Bro. Mein in the day's ride from Recife to Macieo and in the quiet of his home, but these will keep until a more convenient time comes for their telling.

On the 16th we took ship by a Dutch boat for Bahia, where we arrived on the morning of the 18th, to be met by Brothers White and Downing. We were in Bahia from the 18th to the 21st, holding conferences and speaking to fine audiences at night. We spoke at two churches on the last evening, the audiences in one instance waiting for us until we could get through with the first services and by a 20 minutes' walk reach the church.

Bahia was the scene of much of the labor and the trials of the lamented Z. C. Taylor. I was told that many of the lawyers and doctors and merchants of the city were once the pupils in his little school. I found among the older members of the churches many who remembered him and cherish his memory. There were some, too, who remembered Bro. J. A. Barker, who was at Bahia for a short while years ago. There are several strong and faithful preachers and some faithful laymen in our churches in Bahia. We found that there was a strong sentiment in favor of reopening a Baptist academy in this city of 250,000, and we hope that plans may be worked out which will make this possible without overtax-

ing the strained resources of the Foreign Mission Board. The First Church of Bahia is maintaining a day-school with most gratifying results.

Bro. F. W. Taylor is, through the generosity of an honored Brazilian family, establishing a good school at Casca, a day's ride out from Bahia on boat and train, and was in for conferences. He is one of our younger missionaries who is happy in his work and, according to the older missionaries of the Bahia field, is justifying his appointment.

All these churches of the North Brazil Mission are striving to build their own houses of worship without calling on the Foreign Mission Board. In nearly every case they have to secure help from the Church Building Loan Fund which has been established in the North Brazil Mission, but both in the amount which is raised in cash and in the promptness with which they meet these loans, these churches are exhibiting fine self-respect and a Christian liberality and devotion which has great inspirational value for our cause in Brazil.

The Mares Church in Bahia has in making a heroic effort to provide its own house of worship, met with a great disappointment which should enlist the sympathy and some relief from our Baptist brethren in the South. The church is composed largely of factory people with a few influential citizens. It was found that the church was entered into a great work with fine opportunity in its part of the city and that a house of worship was needed which would seat five or six hundred people and provide quarters for a well-organized Sunday School. The members voluntarily taxed themselves heavily to provide such a building, and when it was just about ready to enter, the roof collapsed and destroyed much of the walls. A contractor had allowed to be put into the roof structure some faulty material. The laws of Brazil do not allow the church to recover damages from the contractor and the already over-burdened little band of believers had to get under a still heavier burden or be without a place of worship and lose what they had put into the building which promised to meet their needs. After a season of prayer, the membership with their own hands removed the debris and made ready for the beginning anew of work on their new building. I have seen a subscription list which represents the additional burden which these poor people have assumed. It almost made me cry. I believe that there is scarcely a Baptist in the South who would not if he fully understood the conditions and saw the heroism of this little company of believers, make at least a small contribution to help make the burden bearable. I know that we have burdens at home, but I am going to take the liberty of suggesting that any Baptist in the South who wishes to put new heart into this Baptist Church in Bahia and feels able to do so, send me his contribution, plainly designated for this object, addressed to Box 1595, Richmond, Va., and I shall be glad to add such contributions to the small contribution which I felt able to make, and upon my return to Richmond send the money forward at once. Nothing but a most meritorious and extraordinary need would constrain me to suggest this to the readers of these notes. I believe, however, that there are many readers who can help a church which is at work trying to help itself out of a misfortune and not give less to anything else that claims Southern Baptist support.

We had rich fellowship in Bahia and came away hopeful of our cause in this important city. We took ship there on the 21st and arrived in Rio de Janeiro this morning, Monday, the 24th of July.

We leave tonight for Victoria to resume our itinerary of the South Brazil Mission. These notes are written from the home of Bro. J. W. Shepard where, with great thoughtfulness and kindness Mrs. Shepard is pleased to keep a room for me, and where Miss Randall helps me with these notes and correspondence as often as I come this way.

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R. B. GUNTER, CORRESPONDING SECRETARY
J. LIPSEY, EDITOR

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RENEW PROMPTLY: Please send in your renewal promptly and give your old address as well as the new when writing us for a change. If you do not send in your renewal your name will be dropped from the list.

Obituary notices, whether direct or in the form of resolutions of 16 words, and marriage notices of 25 words, inserted free. All of these amounts will cost one cent a word, which must accompany the notice.

"World Comrades" is a neatly gotten up fifty page magazine published quarterly by the South-Western M. U. for the benefit of the Girls Auxiliaries, Sunbeams and Royal Ambassadors. Its purpose is good, and we believe there is genuine ability behind it. But to our mind the introduction of a new periodical is untimely and unnecessary. The energy and ability could much better be put into making the periodicals we have better rather than increasing their number. Recently the Inter-Board Commission has started a new magazine and we understand that Brother Wilds contemplates launching a quarterly in the interest of his work. Some of these people will find that it is easier to write and print than it is to get the product circulated and read. Somebody is going to have to meet a deficit, and it would be well if the denomination should be consulted before putting forth too many papers and magazines. There is need for some good field work rather than stovetop chair work and dictating to stenographers. But the world is open; at least there are some roads in it, though not a few are a little rough. We respectfully suggest that the com that has too many suckers on it will not have many ears.

Grenada County Association has only eleven churches, but all of them except one had representatives present the first day, and it was represented by a letter. The meeting was at Holcomb, where we had the pleasure of being in the home of Prof. Mattox, whom we had known as a student at Mississippi College. One of the first men we ran upon was Ed. Perry, a fellow student at the University. A good deal of water had run through the mills since we met before. He is the efficient Clerk of the Association. Brother Kimbrough of Grenada presides as Moderator in a way to keep business going and people interested. The letters were soon read and Dr. Farr, the appointee, insisted on our taking his place and preaching the sermon, as he is pastor here. Some of the churches had excellent reports. We noticed that Grenada had 118 baptisms and Holcomb nearly fifty. We noticed only one church reported no copies of the Record taken and its mission offering was at the bottom. The reports were read and discussed in fine fashion and we never saw people stay so well, remaining till five o'clock in the evening without getting nervous. The orphanage home near starting in this Association as Mrs. Lou Moore just above here gave the first dollar. Of course the people are interested in it. The Association was turned over to the W. M. U. for a part of the afternoon and they had a most business-like session. The body gave good heed to the report on Publications. Laymen's Work got a good report and earnest discussion. Likewise Ministerial Relief. The standard of excellence for the Association was adopted and the suggested program for next year suggested by Brother Hewlett. We could be present only the first day. Pastor W. E. Farr showed the editor great kindness and only charged an extra sermon for it at Grenada. But we were as glad as anybody, and had as good hosts Brother and Sister Morgan.

Up at Oakland, where we went to attend the Yalobusha County Association, we were met by Pastor E. J. Hill, who looked out for a bunch of Messengers, ably assisted by Brother T. T. Gooch. After a hospitable reception in the pastor's home, the crowd gathered in the assembly hall of the County Agricultural High School for the opening of the fall term, in which all were interested. Prof. Luke Wallace, as tall and handsome as Saul, introduced his teachers, allowed a few feeble remarks from a preacher or two and told about his plans and prospects for the session. It is evident that he stands as high in the esteem of the people as he does longitudinally. Then the crowd went out to the neat and comfortable new brick Baptist church close by and started the business of the Association. Brother Denley was re-elected Moderator and Brother Gooch Clerk, for what's the use of swapping when you've got a good team. We had addresses of welcome and response, short and sweet by Prof. Wallace and Brother Alliston. It was a happy bunch that seemed glad to get together. After voting both ways, the letters were read. Again the preacher of the Association sermon being at home, put the visiting editor in his place, and the people stood it fine. The afternoon was given largely to Publication and many brethren spoke. It was good to hear them break forth. At night the reports on Missions were read by Brethren Hill, Alliston and Sumner. As good speeches as we have heard for many a day were made, though they spoke briefly. This writer had to hasten away before the evening closed, glad to have mingled with these saints and sorry the time was short. Our home was with Brother and Sister Bailey.

THE WRATH OF THE LAMB

In previous articles we have studied about the Lamb Slain, the Lamb on the Throne, and the Lamb and the Book, or the Lamb as the Revealer of God. These are found in the earlier chapters of Revelation. In the sixth chapter the Lamb appears in still a different character, for here we read of the "Wrath of the Lamb".

This may at first seem a singular attribute of a one who is spoken of as a Lamb, which is supposed to be the embodiment of gentleness and submission. But the other manifestations were unexpected too, for we do not commonly think of a Lamb and a throne together, or a lamb-like nature as being the one chosen through which God will reveal himself. But it is even so. David said, "Thy gentleness hath made me great." It is God's way of being mighty and of making others mighty. Human conceptions, it is true, are quite different. Of us too it could probably be said, "Thou mindest not the things of God but of men." The two conceptions are often quite at variance. But let us learn His way. In that marvelous fifty-third chapter of Isaiah we read among other verses of similar import: "When thou shalt make his soul an offering for sin, he shall use his seed, he shall prolong his days. Therefore will I divide him a portion with the great."

But it is about his wrath that we now speak. The sixth chapter of Revelation is the unfolding of God's method of subduing the world. The first is the going forth of One on a white horse with a crown, and he came forth conquering and to conquer. This is none other than the coming of the Son of God, Jesus the Savior. But his coming and his teaching provoked opposition and tumult, conflict described by the figure of one on a red horse. Then follow Famine and Death. Then there is the protest of the martyrs against delay of justice. Then there come as the sixth seal is opened the violent upheaval of nature and the exhibition of the wrath of God visited upon the world that remains corrupt. The earthquake, the blackening of the sun, the moon turned to blood, the shaking of the stars from their orbits, the removing of the heavens, the

uprooting of the mountains. Men small and great flee in terror and call upon the mountains and the rocks to fall on them and cover them from the face of Him that sitteth on the throne, and from the wrath of the Lamb, for the great day of his wrath is come.

There are reasons why the people of our age have so little or so perverted an estimate of the wrath of the Lamb. We are a soft age, as a former president would call it a molly coddle generation. We have not strong convictions and consequently have only mild emotions, superficial sentimentality. The great mountains of righteousness have been dissolved by the wearing of the world's winds. Righteousness and justice are not a sufficient passion with us. Even love is weak and soft. We are neither hot nor cold. We cannot understand the wrath of the Lamb. We apologize for the preachers of a generation ago who preached hell fire and damnation, or even openly ridicule them. We speak of the doctrine of atonement for sin as "horrible," and say that Jonathan Edwards who could depict "The sinner in the hands of an angry God," was a savage. I heard a preacher in a Baptist church recently try to assuage the fires of hell or speak of it as only a painted conflagration. The trouble with us is that we have lost our standard of God's holiness and righteousness. We have quit reading about God being a consuming fire. We shut our eyes to the man who sounds the challenge, "Who among us shall dwell with the devouring fire? Who among us shall dwell with everlasting burnings?" This does not mean hell. It means the awful presence of a holy God.

The wrath of the Lamb is the revolt of a holy nature against sin that remains unrepented and unforgiven. It is the protest of the finished atonement against the sin that willingly and wilfully abides when every provision has been made for its removal. It is the reaction of innocence against the love of sin and the stupid continuance therein. It is the revulsion of all that makes heaven against all that makes hell. It is the abhorrence and disappointment of a gracious and atonement making God against a world that refuses forgiveness and cleansing. It is the person of the Son of God who sees all his provision for redemption despised and scorned and refused. Hell is not only to be shut off from the mercy of God forever, it is to be conscious of his holiness against which the sinner has offended and his grace and pardon which he has refused. They shall be tormented with fire and brimstone in the presence of the Lamb, Rev. 14:16. It is the presence of the Lamb that makes the torment, the sense of his offended innocence and his rejected atonement through his shed blood.

If any one thinks that wrath is inconsistent with love and innocence, let him know that under certain conditions it is their inevitable expression and attendant. Suppose a mother holding her caressing child to her bosom as she supplies it with its own necessary food. She watches it with almost infinite tenderness and affection. She watches for every slight expression of responding love. She interprets its every look and motion and sound, its clinging fingers and upturned face as the reflection of her own soul's love. She feeds her spirit upon its little tokens of intelligence and personal affection. These are more than breath and life to her. But suddenly some savage beast attacks it. She forgets herself, forgets everything but the child. Her tenderness is turned to fury. The angel in her soul becomes a tiger and she reckons on no danger and puts herself between her own and any threat of harm. So, no infinitely more, does God hate sin and his wrath knows no bounds. The Lamb of God is not only his offer of mercy, he is also the exhibition of his righteousness: "Whom God set forth as a propitiation, through faith, in his blood, to show his righteousness at this present season; that he might himself be just and the justifier of him that hath faith in Jesus."

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IDIOT—SIN—CRAZY

In the barber shop a few days ago as we glanced to the chair next to us sat a young woman undergoing the tonsorial operation of having her hair bobbed. She wore a dress all flowered up like a gay window curtain which left exposed about two feet and a half of her lower extremities. When this barbarous procedure was finished she went over to a chair where a tow-headed chap of ten years was suffering a similar disfigurement. She proved to be the mother of this hopeful (?). Mother has always had to us a sacredness next to that of our religion. But in this case I could hardly connect the idea with the object before me. Has flapperitis seized hold of the mothers? Have we come to this? Are we to look for a generation of idiots next in line? Well, no; we hardly think so; but it is painful to see a specimen like this abroad.

Miss Louise Foreman of Houston, Texas, formerly with the Student Department of the Executive Committee of Texas, has accepted a position with the Inter-Board Commission on Student Religious Activities, with headquarters at Memphis. This announcement is made by Mr. Frank H. Leavell, Secretary of the Commission.

Miss Foreman will visit principally the Senior Girls Colleges of the South. Miss Foreman is a B.A. graduate of Rice Institute at Houston, with an M.A. degree from Baylor University. She is preeminently qualified for this work.

BACK TO PRE-WAR PRICES

Christian workers all over the country will be glad to learn that the Bible at least is getting back to pre-war prices. For the first time in almost five years the American Bible Society is able to offer Gospels with heavy paper cover for one cent. An edition of the Gospel of St. John is already off the press and the other Gospels will be prepared in the same style and in various languages. One is amazed that a book of 64 pages, so attractively covered, is issued for the price of one cent.

As the Enlistment missionary we have been greatly blessed. We have received 100 for baptism, 37 by letter into the churches, and as far as I know by the first of October there will have been held a revival meeting in every church in the District. My own meetings have been held in different places, but the church work looks better now than ever. A. L. O'BRIANT.

NEW MISSIONARIES

The entertainment committee of the East Moss Point Church requests delegates to the Gulf Coast Association, meeting Sept. 14th, to advise on what train they expect to arrive at Pascagoula, that conveyance may be supplied. Write or telephone Rev. L. I. Thompson, Moss Point.

Of the fifty new missionaries under appointment of the Foreign Mission Board to sail this season, three are contributed by Mississippi in the persons of Miss Minnie Landrum of Clinton and Dr. and Mrs. F. M. Purser of Hazlehurst. Miss Landrum has just sailed to take up educational work in Rio, Brazil, and Dr. and Mrs. Purser will sail for the same station on September 30th.

Miss Landrum was born in Holmes County, was converted at 12, and attended the public schools and Agricultural High School of Holmes County. At 16 years of age she dedicated her life to Christian service and when her parents moved to Clinton she attended Hillman College. After teaching three years she entered the W. M. U. Training School at Louisville to prepare her-

self for mission work and during the past year she has served as state field worker for the Mississippi W. M. U.

Dr. Purser was born in Birmingham and is the son of Dr. D. I. Purser. He was converted and united with the church at 12, is a graduate of the University of Alabama and of the Southern Baptist Theological Seminary, was ordained to the ministry in 1908, spent five years as assistant in the educational department of the Foreign Mission Board, was a chaplain in the United States Army for a year, and during the original drive of the 75 Million Campaign served as state publicity director for Florida. Since the close of that Campaign he has been pastor at Hazlehurst.

Mrs. Purser is a native of Indianola, Miss., was converted and united with the church at 10, attended the grammar school and high school of Birmingham and graduated from Louie Compton Seminary in 1914. After teaching in the public schools of Alabama for a year she was married to Dr. Purser in 1915. She has had extensive experience in local and general religious work. She and Dr. Purser have a young daughter, Mary Elizabeth, 6 years of age.

A total of 208 new missionaries have already been sent out by the Foreign Mission Board since the inauguration of the 75 Million Campaign, Secretary T. B. Ray announces, in addition to the large contingent going out this season. At the same time the number of native workers has been increased by 400 as a result of the Campaign. It will be a matter of interest to note that a number of the missionaries sailing this season are from among the large group of young people who dedicated themselves to special lines of Christian service on the days for "Calling Out the Called" during the original Campaign period in the fall of 1919.

Among the physical improvements made possible by the Campaign it is noted that the equipment in China and some of the other older fields has been almost doubled since the Campaign began, though there is still a vast need for many more improvements than have yet been authorized. At the last annual meeting of the Board the estimates for appropriations turned in by the missionaries had to be reduced by more than \$1,000,000 because the Board saw no prospect of that amount of money being forthcoming. While the Board has been enabled as a result of the Campaign to greatly strengthen its work on all the older fields it has also entered the inviting new fields of Spain, Jugo-Slavia, Hungary, Roumania, Southern Russia, Palestine and Siberia. This gives the Southern Baptists an unbroken string of mission fields on every side of the globe and a possible mission audience of 900,000 people.

China, which is the largest field in which Southern Baptists are operating, draws twenty of the new missionaries; Brazil ten, Africa four, Palestine four, Japan, Argentina, Mexico and Chile two each, and Uruguay one. The new work in Palestine that will be inaugurated by the four young people assigned to that territory will be watched with great interest by Southern Baptists by reason of the natural interest in anything that affects the Holy Land and because of the various complications that have marked that section of the country since the world war.

It is also interesting to note that the work of the Foreign Mission Board has expanded in so many directions and in such volume as to make it necessary to provide an architect to supervise the construction of all buildings in China. To this important post the Board is sending out this season, William Earle Hines of South Carolina, a practical architect with expert training, who will make his headquarters at Shanghai. Included in the big contingent of new workers going out are also pastors, evangelists, teachers, doctors, nurses and women's workers.

UNDERVALUED UTILITY OF DENOMINATIONAL PAPERS

B. D. Gray, Corresponding Secretary

None who rightly esteem the Kingdom of God would accord the proposition to suspend publication of our denominational papers any sort of hospitality. In fact those who love the Kingdom with the greatest devotion would be the quickest to oppose such a suggestion. Those who sacrifice the most for Kingdom causes try the hardest to sustain the denominational press.

Economical Publicity

There is no publicity half so cheap as is the method of maintaining the *Denominational Paper* and widening its circulation. The same amount of dissemination of denominational information through secular press advertisements, or by means of tracts and circulars through the mails would be almost a financial impossibility.

Widest Publicity

Any other methods of reaching as many persons as are reached, and could be reached by a little more effort on our part by our denominational papers would be practically out of the question. A circular is the voice of one. A tract is a communication of a single person. In the denominational paper many voices call to intelligent activity in Kingdom causes.

Invaluable to Kingdom Interests

What cause that moves upward is not indebted to these custodians of its fortune far more than it is able to estimate. Denominational enterprises would be on motionless seas without winds in their sails if these weekly messengers of mercy and merit did not come to fan the interest of our people into hearty movement. They instruct, stimulate, inspire and engage our people in the activities which become those who love our Lord Jesus Christ in sincerity.

Making an Atmosphere

Few will fail to accord to the denominational paper the function of making an atmosphere which is conducive to the right reception of other denominational claims.

When any who seek the promotion of any interest of the denomination come into the presence of those who read the denominational papers they come into an atmosphere of intelligence, friendliness and personal concern.

Subscribers Great Contributors

The upholders of these papers by subscribing for them, and also by inducing others to subscribe, are indirectly, but in a great way giving aid to every enterprise fostered by his denomination. He has a part in every message these papers carry to any human mind and in every good aspiration they stir in any human heart. He can claim a joy in every benefit such a paper bestows on any person, or on any good thing. He is part and parcel of every gracious influence disseminated by these heralds of blessing spreading their pages before the eyes of men and women in the interest of every human good.

Home Mission Rooms, Atlanta, Ga.

The church at Guntown, Miss., is fortunate in securing Evangelist E. A. Albritton and his singers of Tampa, Fla., to hold a three weeks tent meeting beginning Sept. 10. Brother Albritton is called "The Billie Sunday of the South". I know him personally and give him my most hearty endorsement. I expect great results from his Guntown meeting.

J. G. CHASTAIN.

"The Baptist Student" is the name of the new 24 page monthly student magazine for the Baptist Students of the South.

This magazine, while printed by the Sunday School Board, is the organ of the Inter-Board Commission on Student Religious Activities, and is edited by Frank H. Leavell, Secretary of the Commission, Bank of Commerce Building, Memphis, Tennessee. The subscription price is 75 cents per year.

INFANT BAPTISM A SIN AGAINST GOD

W. L. A. Stranburg

What is sin? Sin is a transgression of the law.—1st John, 3:4.

What law does infant baptism transgress? It transgresses Christ's law of baptism, the only authority we have to baptize anybody. Mat. 23:19-20.

In what respect is infant baptism a sin against God?

(a) It is a sin because the baptism of an unconscious babe is nowhere commanded in the Word of God.

(b) It is a sin because it makes void the express command of Christ to baptize believers.

(c) It is a sin because it is in direct opposition to the way of the Lord, which is one, one Lord, one faith, one baptism. Eph. 4:3-5.

(d) It is a sin because it is in direct opposition to the way of the Lord, which is one, one Lord, one faith, one baptism. Eph. 4:3-5.

(e) Those who practice infant baptism make two baptisms, one for adults and one for infants, two conditions to it, one of faith and one without faith.

(f) It is a sin because as a religious act it is without faith, and whatsoever is without faith is Rom. 14:23; Heb. 11:6.

(g) It is a sin because it is of heathen origin, administered in the name of the Father, Son and Holy Ghost.

It Is a Sin Against the Church

(a) It is a curse to the church because it corrupts and carnalizes it. Infant baptism means unconverted church membership, an unconverted church membership means an unconverted ministry.

(b) It is a curse to the church because it ministers falsely to the deep needs of the soul; it teaches men to believe and trust in the traditions of men, rather than in the commands and ordinances of God.

(c) All Pedobaptist countries prove it. Every liberal and anarchist in England, Germany, Italy, Russia or Russia, is a member of a Pedobaptist church, and rests upon their infant baptism to save them.

It Is a Sin Against the Child

(a) Infant baptism is a sin against the child because it takes undue advantage of it, treats it as a free moral personality but as a thing.

(b) It is a sin because it foretells the religious choice of the helpless babe and robs it of its God-given right to choose and serve God for itself.

(c) It is sin because it forces the helpless babe into a religion and a church which it did not choose for itself, thereby robbing it of the divine right to read, think, choose and be baptized for itself.

No Scriptures for It

Does not Christ's law of baptism authorize the baptism of infants? No, Christ authorized the baptism of believers only. Mark 16:15-16. But since the law of baptism does not positively forbid it, may not infants be baptized anyway? No, believers baptism is expressed, infant baptism is therefore excluded. The expression of one thing is the exclusion of another. Rev. 22:18-19. Did not the household baptisms recorded in the Acts of the Apostles include infants? No, each one came to baptism as a believer in Christ, being baptized in personal obedience to Him. Acts 8:14, 15, 30-34.

Does not infant baptism come in lieu of circumcision? No, the Bible nowhere says so. If it did, then only male children could be baptized. Gen. 17:10.

Do not good and smart men believe, preach and practice infant baptism? Many do, but in matters of faith and practice, settlement must be made not according to the traditions of men, however learned, good and wise, but by New

Testament law. Mark 16:15-16; Eph. 4:3-5; 1st Cor. 11:2.

Did not God make promise to children on the day of Pentecost? He made promises even to as many as he should call, but only those who gladly received His word were baptized. Acts 2:39-41.

Did not Jesus say, Suffer little children to come unto me and forbid them not, for of such is the Kingdom of Heaven? Did He not take them up into His arms and bless them? He did, but he did not baptize them, nor did He authorize anyone else to do so. No living man on earth can lay his finger on an example or a command to baptize an infant.

A GREAT KINGDOM NECESSITY

L. R. Scarborough

Southern Baptist churches and pastors are asked by a Southern Convention agency to give themselves to a "Double Up Campaign" for our Baptist papers, including Home and Foreign Fields and Royal Service. Most of these papers are owned by the denomination. Those which are not, are just as loyal to all the work of the churches and the Kingdom as those which are. There is no difference in loyalty and effectiveness. The Conservation Commission in conference with the Executive Committee and others, was asked to do its best in calling our people to a worthy effort in seeking to greatly increase the subscription list of each and all of these co-operating Baptist papers. September is the month they agreed upon for most of the states for this special effort. Some of the states will probably use another time. The State Boards and all the denominational forces are backing this movement. There is a wide feeling that at least the doubling of subscriptions to all these papers is a denominational necessity of the most vital importance.

A Great Tragedy

Figures and estimates show that at least 500,000 Baptist homes in the South never see a religious paper. To contemplate such a sad fact is shocking beyond comparison to the denominational interest. This is not only a Kingdom tragedy but it is a Baptist peril. It endangers every interest dear to the Master's heart. This great gap, in the Baptist strength, must be closed or into it will go to waste and ruin many of our greatest opportunities. No Baptist home can do its best to itself, to its children, to its church, to a lost world and to the Kingdom of Christ, without regularly reading a good co-operating Baptist paper.

Two Ways to Solve Problem

There are two ways to solve this serious problem and put our Baptist papers in every Baptist home.

1. Let all the church forces, Sunday School, W. M. U., B. Y. P. U. and deacons, led by the pastor, seek in a thoroughly organized and vigorous way, to secure a subscription from every Baptist home. Some will not be able to subscribe. Get a few men to furnish the money to pay the subscription of all who are unable to pay. It will take hard work, careful canvassing and great persistence, but it is worth it. A pastor can put in no better time for his church and for the Kingdom of God than in vigorously leading in such a movement. I have been a pastor and know that it can be done, and that it is worth while to do it.

2. Let the church in conference agree to put the State Baptist paper, Home and Foreign Fields and Royal Service in the church budget and pay for it out of church funds and thus send these papers to every Baptist home. This last suggestion and method is pre-eminently the best, wisest and will bring the best returns to the church, to the papers themselves and to the Kingdom of God. This method thoroughly justifies itself in its returns to the Cause of Christ.

Why It Should Be Done

We should stand by and vigorously push our

Baptist papers into every Baptist home by one of these methods because of the following meaningful facts:

1. It will enlighten, enlist and inspire our people in all the work of the churches and Kingdom.

2. It will be the best and greatest assistant to the pastor and the work he does.

3. It will be the best means of carrying the denominational work of missions, education and benevolence to the hearts of all our people.

4. It will be the greatest advertisement for our Baptist schools, hospitals and orphanages, and will thus enlarge the scope of their influence and power.

5. It will be the greatest means of distributing the doctrines of stewardship, evangelism and the inspiring message of the gospel to the souls of the rising generation.

Our Obligation to Do the Task

We owe it to ourselves, to our pastors and their great leadership, to our churches and the causes they foster, to our children and their spiritual needs, to a lost world as it is imperiled by the doom of sin, and to Jesus Christ, His cross, His truth and His crown, to do this worthy thing in a fashion pleasing to Him. With my deepest soul and as one interested profoundly in all the things which make for the glory of Christ, and as chairman of the Conservation Commission, I urge every pastor, every church and Kingdom worker to go in full length for this great advanced movement for enlightenment, enlistment and inspiration for the cause of Christ.

OUR FILMS IN THE ORIENT

American missionaries in the Orient and the Women's Board of Foreign Missions report that the natives of Canton, Shanghai, Tokio, Calcutta and Jerusalem, viewing motion pictures made in the United States, must think, and do think, that all Americans of the male persuasion gamble for a living, drink whiskey, carry a brace of revolvers and kill one another for pleasure. Through the same means they get the idea that all American women smoke cigarettes continually, drink heavily and "sell themselves for a coin or a smile." The report sets out that love intrigues figure in the American films practically to the exclusion of everything else but shooting and drinking.

This is a terrible indictment from the artistic point of view, to say nothing of the moral viewpoint. The percept which the master dramatist sets first, the motion picture actors are setting nowhere in their scenes. The features of virtue are not shown on the stages in the Far East, which pretend to reflect life as we live it over here. And it can almost go without saying that a stage which cannot "show virtue her own feature," cannot "show scorn her own image," the most perfect image of scorn springing out of the horror and detestation in normal minds of the vice which, in opposing virtue and righteous ends, calls down the condemnation of the gallery and the parquet. Mr. Volstead, and all the prohibition enforcement officials will deny, and with truth, that Americans are drinking large quantities of whiskey.

Here at home we know ourselves too well, and are much too sure of ourselves to be o'er troubled at scenic, inarticulate slanders. Our missionaries in pagan lands have, however, a just complaint. May they fairly be expected to convert people with moral codes of their own which make vice repulsive and virtue beautiful, both on their stages and in their temples, to accept a faith the moral influence of which is so grossly and foully misrepresented before their eyes?

What we are to do about it raises a new problem for Mr. Hayes, and the Woman's Missionary Board is taking the right first step toward a solution in making the facts known.—St. Louis Globe Democrat.

Thursday, September 14, 1922

THE BAPTIST RECORD

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"AN IMMEDIATE AND INSISTENT PROBLEM"

William Lunsford, Corresponding Secretary

Our Board has gone a long way in the last three and a half years. We are not only doing what we started out to do, but on a larger and better scale than we thought possible in so brief a time. When we began, who among us dreamed that our Relief and Annuity Board would have gathered, in interest bearing securities, at the rate of \$383,209.50 per year, and that in addition thereto, it would pay to its old and retired preachers at the rate of \$100,057.77 per year, paying in the past three years a total sum of \$300,173.31, or that the Relief and Annuity Board would have an Annuity Fund paying \$400.00, and lacking only \$100.00 of paying the maximum of \$500.00? In the past three years the Board has made out and out gifts of \$20,056.06 to states unable to take care of their beneficiaries.

While the Board is a long way from having accomplished its great task, it has made such progress as to reach a point where it can never turn back, or even seriously halt. The possession of an endowment, three fourths of which was given by an outsider, furnishing an income sufficient to pay the running expenses of the Board, points to an achievement not true of many Boards, and that converts this Board into an asset of the denomination instead of a liability. We have just begun the solution, however, of the great problems of this Board.

Our Big Task

What we are doing for our retired preachers is so inadequate as to amount to an embarrassment to the Board. I only wish that our people all over the South felt about this as we do. The situation is one that can only be cured in two ways. First, by a material gift of some noble hearted individual, or, in the second place, until a sufficient number of years have gone by to enable us to build a relief reserve with an income sufficient to meet our needs. In the meantime, hundreds of these old men will have died in their distress and poverty. They are going now at the rate of nearly two a week, ninety having died during the last year. The only way for the Board, relying upon its own resources, at present, to build this reserve, is to retain annually as much as possible of that half of the fund intended for general relief. While this may seem the longest, it is undoubtedly the shortest way to that attainment in our work when we can begin to do something like the adequate thing in the aid we render our beneficiaries. And when we have reached the end of the 75 Million Campaign, in which our share was only \$2,500,000.00, to raise the other \$2,500,000.00 in two years, as the Convention has provided that we shall have the opportunity to do, giving 60 per cent. of this, or \$1,500,000.00 to relief, and the other million to our Annuity Fund, by that time we shall have accomplished about one-half of our task as a Board in making secure the comfort of our disabled and aged brethren.

What we need above all things, and must acquire as soon as possible, is an interest bearing fund for our relief work alone, that will yield an annual income of one hundred thousand dollars. One hundred thousand dollars a year, as a steady income for our relief work, in addition to what we use of money collected from the states, for relief, will enable us to do a very respectable thing for our retired preachers. Anything short of that is so inadequate as to amount to distinct humiliation.

The Jacksonville Convention fixed the objective of the Relief and Annuity Board at ten millions. This is just as it should be. Nothing short of an endowment of ten millions will suffice for our needs. Our relief work will, by and by, need an income of from three to five hundred thousand dollars a year, for the reason that our brethren who grow old, or, for any reason, become incapacitated, are more and more looking to our

Board for aid and comfort, and this turning to our Board on the part of the brethren will increase from year to year. And why should they not, in their distress, do that? The Board was organized for that very purpose. Southern Baptists should not allow anything ever again to stand in the way of the growth of the endowment of this Board. We will eventually need an income of not less than three hundred thousand dollars a year, maybe more, for our Annuity Fund. The Board has certainly the right location in the building of the endowment fund. We can get in Texas from one and one half to two per cent. more for our money than we can get anywhere east of the Mississippi.

I have written the state secretaries, (and certainly we have nothing but words of praise for the courtesy and co-operation of this fine body of men, among our southern leaders), and have appealed to them to keep us in mind this summer, especially since we receive almost nothing during the summer months, and yet, our beneficiaries receive just as much during that period as at other times, and if the brethren do not send us in the money we have to provide it in some way.

Sentiment That Counts

One great need of our Board is a stronger, a more unified public sentiment. Mark you, we are not thinking of sentimentalism, which is nothing more nor less than the caricature and ghost of sentiment. Sentiment should have a large place in our work, but sentimentalism has been overdone. It is frothy and momentary and too often fails to find expression in vigorous thought and action. One has said, "The barrenest of all mortals is the sentimental". There is a universal feeling that when we talk about the old preachers, we must do so in such a way as to make people cry. The Secretary has been asked to prepare literature that was sentimental (emotional) in its nature; that would stir the feelings of the people. This is all right in its place, but standing alone, it is not sufficient. We want a sense of deep and pungent justice; a sentiment that will produce thoughts and resolutions that lie too deep for tears, and that will bring us to do the square thing by the old preachers. We want more conviction, and not so much affectionate indifference. Feeling is all right if it brings action, but absolutely worthless if it doesn't. A gentleman was one day relating to a Quaker a tale of deep distress, and concluded very pathetically by saying, "I could not but feel for him". "Verily, friend", replied the Quaker, "thou didst right in that thou didst feel for thy neighbor, but didst thou feel in the right place—didst thou feel in thy pocket?" Deep and abiding sentiment was lacking the day that our apportionment for Ministerial Relief was cut from five to two and a half million dollars, for the period of the 75 Million Campaign.

THE EIGHTY-TWO

The response of the Women's Missionary Societies to our church building appeal has been most gratifying. Only three have given less than \$5.00. Sixty-six have given \$5.00 each. Fourteen have given more. The list of those contributing appears below.

Clinton W. M. S.	\$217.50
West Point W. M. S.	50.00
Utica W. M. S.	50.00
Jackson 2nd W. M. S.	50.00
Hazlehurst W. M. S.	50.00
Flora W. M. S.	30.25
Gadsden City W. M. S.	15.00
Hernando W. M. S.	15.00
Leland W. M. S.	12.00
Braxton W. M. S.	10.70
Starkville W. M. S.	10.00
Duck Hill W. M. S.	10.00
Gloster W. M. S.	10.00
New Zion W. M. S.	6.50

Fayette W. M. S.	5.75
Sumner W. M. S.	5.00
Hollandale W. M. S.	5.00
Tylertown W. M. S.	5.00
Calhoun City W. M. S.	5.00
Brandon W. M. S.	5.00
Hattiesburg 1st W. M. S.	5.00
Chicora W. M. S.	5.00
Hickory W. M. S.	5.00
Oxford W. M. S.	5.00
Jackson 1st. W. M. S.	5.00
Sunflower W. M. S.	5.00
Drew W. M. S.	5.00
Wesson W. M. S.	5.00
Demascus W. M. S.	5.00
Charleston W. M. S.	5.00
Crenshaw W. M. S.	5.00
Belen W. M. S.	5.00
Sherman W. M. S.	5.00
New Albany W. M. S.	5.00
Hattiesburg (Main St.)	5.00
Wiggins W. M. S.	5.00
Crystal Springs (Walthall Co.)	5.00
Oak Grove W. M. S.	5.00
Mountain Creek W. M. S.	5.00
Corinth W. M. S.	5.00
Jonestown W. M. S.	5.00
Sledge W. M. S.	5.00
Brooksville W. M. S.	5.00
Picayune W. M. S.	5.00
Tunica W. M. S.	5.00
Stonewall W. M. S.	5.00
Bude W. M. S.	5.00
Magee W. M. S.	5.00
Sidon W. M. S.	5.00
Vicksburg Bomar Ave. W. M. S.	5.00
Monticello W. M. S.	5.00
Kilmichael W. M. S.	5.00
Lyon W. M. S.	5.00
Indianola W. M. S.	5.00
Tupelo W. M. S.	5.00
Columbus First W. M. S.	5.00
Corinth Tate St. W. M. S.	5.00
Marks W. M. S.	5.00
Natchez W. M. S.	5.00
Spring Hill W. M. S.	5.00
Roxie W. M. S.	5.00
Lexington W. M. S.	5.00
Richton, W. M. S.	5.00
Durant W. M. S.	5.00
Goodman W. M. S.	5.00
Ellisville W. M. S.	5.00
Blue Mountain W. M. S.	5.00
Madison W. M. S.	5.00
Pascagoula W. M. S.	5.00
Leakesville W. M. S.	5.00
Raymond W. M. S.	5.00
Pine Bluff W. M. S.	5.00
Meehan W. M. S.	4.00
Anding W. M. S.	5.00
Sardis W. M. S.	5.00
Highland Meridian W. M. S.	5.00
Vicksburg 1st. W. M. S.	5.00
Logtown W. M. S.	5.00
Gallilee W. M. S.	5.00
Bethel (Walthall Co.)	4.75
Hushpucana W. M. S.	3.00
W. M. S. by Mrs. A. B. Henson	2.00

This makes a grand total of **EIGHTY-TWO** societies, giving \$862.20. If those societies who have not yet contributed will do so by January first, the building will be dedicated free of debt.

Gratefully,
M. O. PATTERSON.

Pastor W. F. Yarborough of the First Church, Hattiesburg, recently held a meeting with the Sanford Church, Brother L. H. Harper, pastor. The meeting resulted in forty-six admissions, thirty-eight of them for baptism. Pastor Harper's resignation took effect at the close of the meeting. He had served the church for five years. He will be succeeded by Brother Robert Gandy, a recent graduate of Mississippi College, who was reared in that community.

Mississippi Woman's Missionary Union

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Please save this issue of the Baptist Record. All material on our page today is to be used during the Week of Prayer in some part of the program. The program will be sent out to you in the next few days. Please take care of them and make an effort, beloved, to observe this Week of Prayer, using this program. You will note that October 1-7 is the week set apart this year for this observance.

PRAY—GIVE—GO

Three things the Master hath to do,
 And we who serve him here below,
 And long to see his Kingdom come,
 May pray, or give, or go.

He needs them all—the open hand,
 The willing feet, the asking heart—
 To work together and to weave
 The threefold cord that shall not part.

Nor shall the giver count his gift
 As greater than the worker's deed,
 Nor he in turn his service boast
 Above the prayers that voice the need.

Not all can go, not all can give
 To arm the others for the fray;
 But young or old, or rich or poor,
 Or strong or weak—we all can pray.

Pray that the full hands open wide
 To speed the message on its way;
 That those who hear the call may go,
 And—pray that other hearts may pray.
 —Annie Johnson Flint, S. S. Times.

MESSAGE FROM DR. GUNTER

When the 75 Million Dollar Campaign was launched, the WOMAN'S MISSIONARY UNION of Mississippi proposed to raise one-fifth of our quota. We have accordingly credited them with one-fifth of the total receipts.

Receipts show that the women have given since the launching of the 75 Million Campaign \$286,056.05. This amount includes receipts to May 1st, 1922. It also includes one-fifth of the Campaign expenses since May, 1919. Deducting expenses, the women of the State have given to the seven objects which are being supported from the 75 Million Campaign funds the sum of \$264,438.48. Of this amount \$50,243.31 has been used in our Mississippi State Mission work proper. They have paid on Ministerial Relief \$3,702.13; to the Mississippi Baptist Hospital, \$9,343.49; to the Tri-State Hospital, \$4,871.74; to the Mississippi Baptist Orphanage, \$7,933.15; to Christian Education within the state, \$63,465.23—divided as follows: Mississippi College, \$25,386.09; Mississippi Woman's College, \$16,693.04; Blue Mountain College, \$16,693.04; Clarke College, \$6,346.52.

The women of our Women's Missionary Societies are the most untiring workers we have. They have been faithful to the Campaign. The latest evidence was from a mother who is seventy-five years of age. She said, "I cannot live much longer, so I have paid up the remainder of

my Campaign pledge; I don't want to leave anything unpaid." She is one of the many who will be faithful unto the end. We are expecting great results from the work and prayers of our women during the remaining months of this year. They have a constructive and a well-planned program.

R. B. GUNTER.

A MESSAGE FROM ONE OF GOD'S MESSENGERS

Kaifeng Baptist Girl's Boarding School
 Dear Miss Lackey:

Since I have been in China I have thought of you and all of the workers in the W. M. U. of my home state so often, but I have been so busy with my language study that I have had no time to write you. But I am sure you will be glad to know something of the work we are undertaking in Kaifeng for the girls.

This last year has shown the most marked progress that the school has had since its beginning nine years ago. The chief improvement is visible in the new building, which, when completely furnished will accommodate one hundred and fifty girls. It is most adequate for our present needs. Due to the untiring efforts of the principal, Miss Loy J. Savage, work in all departments has kept pace with this enlargement of equipment. Mrs. Middleton has given the older girls instruction in basket ball, Miss Hare has had charge of the religious organizations, and I have had charge of the music and the industrial departments.

In many ways we feel much encouraged in respect to the religious life of the girls. They have three organizations of their own, Sunbeams, G. A., and Y. W. A. The two latter are conducted entirely by the girls themselves, though there is always a teacher present and help is given them in the preparation of their programs. They are showing great improvement in their manner of conducting their meetings and we feel that they are getting valuable training for usefulness in the church. They have a very live Sunday school under the leadership of Miss Chen and led by her the girls are now going out into the nearby villages on Sunday afternoon and bringing the children in for an afternoon Sunday school. There are twenty-two church members in the school and several others awaiting baptism.

Last autumn, in order to serve the mission more efficiently and at the same time cultivate in our Chinese Christians the idea of self-support, we opened an industrial department, agreeing to take twenty-five girls. Doubtless we could have secured twice that number, but it was necessary to limit the number and choose from those who applied for entrance. On the whole they are as bright as the average pupil in their studies and have learned their sewing remarkably well. Very little material has been wasted through poor work. As an educational proposition, we consider the opening of this a great success, but financially we are not yet prepared to say. They have learned to do neat, accurate work, and we hope before long to do really artistic work, which will bring better prices. While giving the girls an opportunity to acquire an education, it gives

us the opportunity to win them for Christ. It is most important and valuable in its possibilities. These girls are eager to learn. Their education holds great promise for the future of our country work, for most of them are from the country. There are many of our Christians who are not able to pay for the education of their daughters. Many can barely find enough to send the boys of the family to school, so the girls must stay at home. We hope to give these girls a chance in life and really make of them conspicuous examples of what education can do for girls.

Pray that we may have the needed support to carry on the policy of educating girls of all classes for useful Christian citizenship in China, who stands so much in need of just such women.

I rejoice that Our Father sent me to this needy land as one of your representatives. I am happy in the work but feel so much the need of your prayers.

With much love, I am

Yours in His service,
 NANCY MILLER EVENSON.

THE BUDGET PLAN IS THE BEST

By L. R. Scarborough

My deliberate judgment is that the Baptist pastors and churches of the South ought to give themselves now to a most serious consideration of putting the Baptist state paper, "Home and Foreign Fields", and "Royal Service" in their church budgets. It will be best for the pastors, the churches, the papers, the denominational causes, and the whole interest of the Kingdom of God. It will be cheaper for the churches, because the papers are doing it and can afford to send the papers cheaper when all the church takes the paper. It will be informing, enlisting, inspiring, and in every way helpful. It will help the 75 Million Campaign, the stewardship campaign, all of our schools and benevolent enterprises, all our mission movements, and will make possible the success of future campaigns. In nearly every church in the South the pastor can lead his people in this worthy cause; and if he but sees it it will be the best thing for him and for his church.

My sanest judgment, my deepest Kingdom-longing would urge that this be done and done now.

NOTICE TO LOUISVILLE STUDENTS

The Mississippi Students now attending The Seminary and The W. M. U. Training School extend in advance a most cordial welcome to the new students who are planning to be with us this session. We are indeed glad that you are to be among our number this year and we want you to feel that you are a member of our Mississippi Club the day you arrive.

THE PRESIDENT.

Brother S. W. Rogers is assisting Pastor John White at Zama in Attala county, Mr. Alvin Doty leading the music. Prayer is requested.

Thursday, September 14, 1922

THE BAPTIST RECORD

9

B. Y. P. U. Department

"We Study That We May Serve"

Arthur J. Wilds, Field Secretary

B. Y. P. U. NOTES

Did you get your copy of the "Triple-Eye"? How did you like it?

When you say Baptist Record now you have to say along with it, "B. Y. P. U."

All Senior and Intermediate B. Y. P. U.s are looked to to put the Baptist Record in every home possible in their church.

There is one thing better than a saved soul: a saved soul plus a saved life. The job of the B. Y. P. U. is to save the life.

"Can't" is un-American; it's un-B. Y. P. U.; it's un-Christian; and un-Scriptural. Paul in Philippians 4:13 says, "I CAN DO all things through Christ who strengthens me". If we accept that then we can put the Baptist Record Campaign over, and that's what we are going to do.

Efficient service can be done only by efficient workmen; "Study to show thyself approved unto God, a workman that needeth not to be ashamed rightly dividing the word of truth." 2 Tim. 2:15. Scriptural authority for a B. Y. P. U.

READ EVERY LETTER SENT OUT TO YOU, every letter bears directly upon the work that we are all interested in and will help you to be an efficient worker.

Griffith Memorial, Jackson

The B. Y. P. U. work of the Griffith Memorial Church, Jackson, is progressing rapidly. They now have three thriving Unions, a Junior with twenty members with Mrs. Homar Bond as Leader; an Intermediate with twenty-five members with Miss Janie Cambre as Leader,

and their Senior Union with Mr. Fred Langley as President. Mrs. Williams reports the work and we rejoice with them in the success.

Antioch, Rankin County, Organizes

Mrs. L. R. Williams of Griffith Memorial Church, Jackson, on her visit the last of July, saw the need and possibility of a B. Y. P. U. in the church of the community where she was visiting, so she called the young people together and they organized what promises to be a thriving B. Y. P. U. They elected Dan Patrick as President; Miss Mary Walters, Vice-President; Miss Verdu Walters, Secretary; Rufus Purvis, Chorister; and Miss Roma Walters, Organist.

Are you the pastor of a church? Then you are pastor of the young people of the church. When is the last time you had all the young members of the church in your home for a good social evening? There is value in that. Try it.

A New One for Shady Dell

Sometimes there are not enough young people in the church to organize more than one B. Y. P. U., so we have to combine ages. The Shady Dell Church has just organized and divided the Union into two groups, one made up of the older set of young people and the other made up of the younger set, a mighty good way to organize when you have just a few.

Dr. Davidson on Prayer

One of the rich treats we had at the Hattiesburg Assembly was the Sunset Service led by Dr. A. C. Davidson in which he used as his subject "The Privilege of Prayer". His outline was as follows, and will be well worth studying and passing on:

Why Should I Pray?

1. Because God invites me.

2. Because He wants to hear my voice.
3. Because He is lonesome for me.
4. Because He has something for me that He cannot give unless I ask.

Unity, Winston County, Organizes

Brother W. L. Grafton, the interested pastor of the Unity Church, Winston County, reports a B. Y. P. U. for that church. This Union was brought into existence through the helpful service of Brother L. E. Lightsey. They started with 17 members, with Prof. Cobert Brand as President; Oscar Weeks as Vice-President; and Miss Myrtle Chandler, Secretary. We prophesy for them a successful career.

Draw Interest On Surplus Funds

Many readers of the Baptist Record have from \$100.00 to \$5,000.00 of money on which they are not receiving any interest. Why not let this idle money be making some more money by depositing in 4 per cent Certificates of Deposit in this bank, the largest banking institution in Mississippi. These certificates can be written for three, six, nine, or twelve months.

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50th Annual Session of Blue Mountain College Opens September 12, 1922

We already have a large number of room engagements on hand. Others are coming in almost daily.

We expect to open next session with all dormitories newly renovated, a big concrete swimming pool ready for use, all rooms convenient to nearby bathroom, a number of rooms with private bath and a larger number with combination bathrooms.

A faculty of unusual strength and competence will be in charge. Write for catalog or send \$10.00 to engage room. Remember our ten weeks summer term which enables students to finish a full four year course in three years.

W. T. LOWREY, LL. D. President, Blue Mountain, Miss.

Education Department

D. M. Nelson, Educational Secretary

FUNDAMENTALS IN EDUCATION

The survey of methods and results in the schools of Mississippi makes usually interesting to Mississippians the discussion of our educational system, particularly with reference to colleges and universities, by Dr. Nicholas Murray Butler, president of Columbia University. Dr. Butler is far from being a pessimist in viewing the achievements of higher education, but he believes that the average college graduate possesses a smattering of too many subjects and lack of knowledge concerning the fundamentals, including a familiarity with the classics, the Bible, a reasonable amount of mathematics and science. His hand is cumbered with a host of impressions of opinions about mathematics, literature, politics, sociology and economics. Dr. Butler asserts, summing up the situation by remarking, sarcastically, that the modern college graduate is in that state which takes H. G. Wells seriously as a historian.

This distinguished collegian contends that the last quarter century has been a period of educational experimentation with the human being treated as a subject of scientific interest. A host of varied and special trainings have displaced that one fundamental training, he argues, which was and must always be essential to every education worthy of the name. The shortcomings of the average graduate, Dr. Butler asserts, excludes the disappearance of all knowledge of ancient civilization, literature, heroes, a failure to understand an allusion to the classics or a classical education; a lack of familiarity with the Bible from the viewpoint of its teachings and its literature. Only a pitiful few know the poets of the past, including even Shakespeare and Milton, and few possess any knowledge of the geography and history of such countries as France, Italy and Germany.

Dr. Butler still has confidence that the college trained youth of the land will rise to the task of meeting world problems. He believes, however, that the world needs what the theologians call a conversion, a change of heart and a permanent return to those lofty purposes and aims, to the noble spirit of sacrifice and material things for the common good which made the years 14-18 so memorable in the history of modern man.

The war has not yet been won, he warns, and whether the victory shall finally rest upon

the banners of civilization which will displace force and substitute reason for it, which will compel materialism to give way before a practical and conservative idealism, which will cease to use murder whether of the individual or of the mass, as an argument and substitute consideration of the human heart and mind, rests with the young men

and women who will come from the schools and colleges. Dr. Butler urges a return to more of the fundamentals in education that the college graduate may be better equipped to meet the task with what he terms an international mind.

Training School at Self Creek Church

Prof. C. T. Davis of Clark College, Newton, Miss., and Miss Pearl Holloway of the W. M. U. Training School for young women, Louisville, Ky., had the pleasure of conducting a Sunday School Normal at Self Creek, Oktibbeha County, the third week of August.

This was the first normal held in any rural school in the county. The interest was good from the opening session and grew greater until the close of the five day session, when there was more present than at the beginning.

Classes were taught in the following books: "Sunday School Normal Manual," "Winning to Christ" and "Primary Plans and Programs." Prof. Davis and Miss Holloway won the hearts of all who sat under their instruction, they proved themselves excellent teachers, efficient in the books they taught, forcibly emphasizing the great need and importance of more thorough and efficient training for Sunday School workers.

Self Creek boasts of having the largest rural school in the county. It has a good organization, a wealth of young people who are eager to be more consecrated and trained in the Master's work.

Great good was accomplished, seed sown, that will bear fruit in years to come.

Ten rewards were given and additional ones to be received as a result of the Training School. Four churches were represented. This was a splendid beginning for more definite work along Sunday school lines.

Plans were formulated for another school to be held at Sturgis early

next year. It was the desire of all to have the same faithful workers come back. Their work was most heartily endorsed and they are recommended to other schools.

We thank our Sunday School Board for sending them to Self Creek.

(MISS) EMMIE HAMMOND.

From Brother L. E. Lightsey

On Saturday, August 27, I had the happy privilege of going with Pastor W. L. Grafton to one of his splendid good churches, Eunity, Winston county, where we met a people who gave us a hearty welcome. The writer preached to an appreciative people both Saturday and Sunday. On Sunday after preaching I organized a B. Y. P. U. with 17 members and a W. M. U. with 11 members. Two joined the church by letter. Brother Grafton delivered two seals for King Teachers and five diplomas to those who for the Manual. This is but the results of the Winston County Sunday School Normal taught at Shiloh, another one of Brother Grafton's churches. If we had more such pastors as Grafton the county revenues would be a success.

L. E. LIGHTSEY.

Hepziba, Clarke County

We commenced our meeting of days at Hepziba on the fourth Sunday in August, with the pastor to do the preaching. We had a good meeting, but no additions. On Sunday afternoon Rev. H. H. Hargrove, of Utica, Miss., stopped and preached us an interesting sermon. Our service on Monday at 11 o'clock was given to the burying of Mr. E. P. McCarty. Mr. McCarty spent a life of 84 years in this county. Hepziba is the oldest church in Clarke county. She has stood here as one of the candlesticks, that have given her light for near 100 years. We so often hear people speak of her as our mother church. She has proved all things, and held fast to that which is good, and stands as the lamp in which the light shines upon our pathway today. This is my second year with this church, and they have called me to stay with them another year.

LUTHER UPTON, Pastor.

New Goshen

We closed a great meeting at New Goshen church last night with ten baptized and three others received, but on account of rain did not reach the creek. Twenty-two young people, mostly members of New Goshen church came forward and volunteered for special service if God called them. The Spirit was surely with us and we are giving God the glory for souls saved, Christians revived and hearts and homes made happy, tears of joy ran down mothers cheeks and faces had a different look as they sang the "Songs of Zion." The pastor preached and Miss Annie Guess played for us and led the singing in a most acceptable way. We are surrounded by "Hay Rolen" who conducted a so-called revival during part of our meeting. Pray for us.

FRANK L. LITCHFIELD, Pastor.

Mr. N. T. Tull,
Jackson, Miss.

Dear Brother Tull:

I had the chance to speak to our deacons of Mt. Olive church last Sunday evening and I feel sure that we are going to line up Covington County as such to take a part in the parade at the fair on Baptist day. I think our church will be included as a separate unit in that parade. I believe our people are going to enter heartily into it.

Sincerely yours,
J. E. BYRD.

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THE BAPTIST RECORD

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LIBERTY BOND OUTLOOK

Wellesley Hills, Mass., Sept. 9, 1922. A great many of our readers have Liberty Bonds and wonder if it is not time to sell them. When they went down into the 80's people were frightened and threw them over. Now that they have come up to par, and better, the same people are buying more. This is a queer little world. In view of the situation Roger W. Babson issues the following statement:

"It is true that the time to buy bonds is when no one else wants them and the time to sell bonds is when everyone wants them. Hence, I strongly recommend the purchase of Liberties two years ago when they were selling in the 80's. I am not quite convinced, however, that the time has yet come for selling them, even though they are acting rather queerly at the moment.

"People are worrying as to what effect the railroad and coal strikes, and other industrial disturbances will have on the price of Liberty Bonds, America's greatest and most popular investment. It would be only natural that these disturbances should depress the price of Liberties a little; but such effect would be only temporary. Money is destined to be even cheaper than it is today, and interest rates will continue fairly low for some time to come. This means that banks will again come into the market to buy Liberty Bonds. These purchases by the banks, together with the purchases of the government, must keep the price up and quite likely force still higher prices. Therefore, I definitely advise readers to hold their Liberty Bonds believing that they will ultimately sell for higher higher prices. Be prepared, however, for a possible temporary decline in order not to be panic-stricken if such a temporary decline takes place.

"The fourth 4 1/4's are today selling at little over par and are callable at par in 1933. Readers can be pretty certain that the bonds will be called at that time. This means that on the 15th of October in the year 1933 these bonds will sell at par. Not one per cent above or one per cent below. With a constant interest rate between now and then the bonds should be at their highest point about 1927 or half way between now and their callable date. The same rule applies to all of the different issues with their various maturities. Of course, it is very likely that the government will provide some general refunding scheme before all of the various issues of Liberty Bonds are due or even callable. But if so, such a plan will be

favorable to the holders. I certainly advise readers to hold their Liberty Bonds until such a refunding announcement is made.

"After selling Liberty Bonds be careful in what you invest. A great many money sharks will be on the surface of the water looking for fish when this refunding plan is put into operation. People are already traveling about our cities hunting up holders of Liberty Bonds and offering to swap for them various kinds of stock. Beware of such men. Don't talk to them or even listen to them! Shun them as if they had small-pox. When you wish to invest money ask the bank, where you have your savings account, to recommend some good investment firms. Go to them; tell them your condition, and put them on their honor to protect you and your family.

In ninety-nine cases out of a hundred you will get good honest advice which will be worth money to you. When your Liberty Bonds become due or are called for payment, follow the same course. Either put the money in the savings bank or invest it in securities which a good investment house recommends. There are plenty of such good reliable houses.

"One need not wait until his Liberty Bonds become due before getting a little experience in investing. Under the present system of selling high grade securities in \$100 and \$500 denomination, it is now possible to purchase good bonds from reliable investment houses with only a small amount to invest. To buy one of these "baby bonds" is a very practical means of both saving money and becoming interested in securities. This is not something which should be done when securities are high as is the case when the Babsonchart shows business to be considerable above the normal line. Today, however, with business about 9 per cent below the normal line, such securities should be worth more in the years to come.

"Much more money is available today for investment in Government, municipal, railway, public utility, and sound corporation bonds than at any time in the history of America. It is estimated that there has been an increase of available funds for investment of over 50 per cent since 1914. Of course, on the other hand, the needs of the world for construction purposes are enormous and have probably likewise increased nearly 50 per cent. However, the net difference should be in favor of the investor. Therefore, hold such good securities as you now have and buy more just as fast as you save money so long as the Babsonchart figure remains below normal. Today it is 9 per cent below normal. In other words, when the Babsonchart registers above normal, it is a good time to do business, but an unfavorable time for long-term investments. When the Babsonchart registers below normal, it is a poor time to do business but a good time for making long-term investments."

"TWIN" SUNS THE LATEST ASTRONOMICAL FIND

A news report from Victoria, B. C., says that Dr. J. S. Plaskett, director of the Dominion of Canada's astronomical observatory at that place, has discovered two suns. The report says: "Scientists here pronounce the discovery the one outstanding astronomical achievement of recent years." The suns have been named Plaskett Twin Suns, for their discoverer. Here is the simple (?) information given about these new suns: "Dr. Plaskett has estimated that the suns burn at a temperature of thirty thousand degrees Fahrenheit as they whirl around one another. One, the more massive, is believed to be seventy-five times the bulk of our sun; the lesser is sixty-three times heavier. One is fifteen thousand times as bright as the sun, the other twelve thousand times as bright. Reducing the figures to modern terms, scientists point out that an airplane traveling two hundred miles an hour would require thirty million years to travel from the earth to the newly discovered planets. Light, traveling at the rate of one hundred and eighty-six thousand miles a second, requires more than five thousand years for the passage." So far as we know, this report is absolutely true. We do not own an airplane and could not very well spare the time just now to make a trip of investigation even if we did have a plane. If some of the "brethren" who get vacations will "take in" these newly found suns, we shall be glad to publish an account of the trip, provided the report is in form up to the high literary standard of the Christian Advocate.—Ex.

Bethesda

Our meeting at Bethesda, Okfobbeha County, commenced the 5th Sunday in July and continued ten days. All of the preaching was done by our beloved pastor, Rev. H. B. Williams.

Through his wonderfully convincing story of the cross sinners were brought to Christ and Christians inspired to higher service.

Two members were received by baptism and one by letter. Two others made professions but will join elsewhere.

We feel grateful that God has sent us such a faithful, untiring minister as an under-shepherd. Truly we should do our very best.

A MEMBER.

Oak Grove, Clarke County

We commenced our revival meeting on the first Sunday in August and continued until the following Friday night. We were very fortunate to have as our messenger Brother C. T. Carmichael, of Grand Bay, Ala. His messages were delivered with great earnestness and power. The church got a renewed vision of the on-going of the kingdom. Three were baptized, and one by letter. Oak Grove has an evergreen Sunday School, and one among the best B. Y. P. U.s there is in the county. During the meeting Brother Carmichael taught our Course in Training in Church Membership. Each one that took examination received a seal for their diploma. Brother Carmichael is a great preacher. He has the love and confidence of the people here. This is my second year here with Oak Grove, and they have called me to stay another year.

LUTHER UPTON, Pastor.

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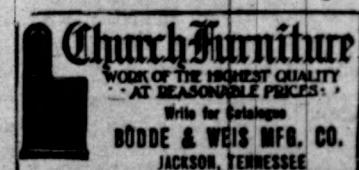
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Sunday School Department

SUGGESTION FOR THE STATE PAPER

We are trying to make October a memorable month in winning thousands of people to service for the Master.

"Study to show thyself approved" is the injunction of the master mind of Paul to his beloved Timothy. This is the great need to Christian people today. Indeed the fight is on and we need to be equipped for the battle.

The week of October 1st to 8th has been set aside by Baptist Sunday school leaders as a week when every officer and teacher in the Sunday school and every officer of every Young Peoples and Adult Sunday School class in every Baptist Sunday school in the South is asked to plan to take a study course in the best methods of their own department of work.

Your Sunday school secretary will supply you with full information. Write now so that you will be ready to begin with the thousands who will begin on Sunday October 1st.

Great Meeting at Columbia

I had the pleasure of nine days of evangelistic service with Pastor J. R. Cooper and his great church at Columbia. Fine preparation had been made by the pastor and his helpers; and an intensive campaign of nine days resulted in 144 additions to the Baptist Church, about 80 signifying their desire to join other churches. Twenty-three fine young people volunteered for Christ's service anywhere He calls them. Most of the additions were by baptism. A liberal offering for the Southwestern Seminary was given. One hundred dollars was given to aid Brother Wade Smith in Mississippi College and one hundred dollars was given to Prof. N. R. Draymond of the Seminary for his valuable services in the meeting. He, Brother Wade and other pastors in the county greatly helped in the meeting. Mr. and Mrs. Reynolds of the Seminary had charge of the music and they did it magnificently.

It was a county-wide meeting. Pastor Cooper is thoroughly enthroned in the hearts of his people and is leading them in doing a great work. The country is splendidly organized for the 75 Million Campaign and along all the lines of enlistment. The Columbia church has the Baptist Record on its budget, an example which all the churches in Mississippi should follow. The paper is doing great good. The great loyal host in that section is building the Kingdom for Christ. I joy in their fellowship.

L. R. SCARBOROUGH.

The Organized Class Department of The Baptist Sunday School Board has adopted the slogan "Let's Make October Memorable." The aim to secure full co-operation of the members of Young Peoples and Adult of the Re-inforcement Committee of Sunday school classes in the plans the Seventy Five Million Campaign and also to encourage every church to devote the first week in October to a Study Course.

Full information may be secured from our State Sunday School Secretary, or from the Organized Class Department of The Sunday School Board.

Holly Grove

The meeting at Holly Grove, Winston county, began the second Sunday in August. The writer did the preaching up to Wednesday night. Rev. Z. B. Kitchens preached the rest of the week. The meeting resulted in 31 additions, 19 by letter and 12 by baptism. The church was greatly revived.

J. W. KITCHENS.

Corinth Church, Kemper County

On the fourth Sunday in July I went to Corinth church in Kemper county to help Brother Tom L. Harbour in his meeting. He has a noble band of people at Corinth to work with. They have built a new house of worship since a year ago, and have it practically paid for. When they get it painted they will have one of the best little houses of worship in Kemper county, and they are proud of it and justly so.

We had a splendid meeting, continuing until Friday afternoon. Two splendid young married ladies were added to the church for baptism. They will doubtless mean much to the church. Brother Harbour is doing some splendid work with this church and people.

Weathersby

On Sunday, August 27, we began our protracted meeting at Weathersby, Miss., with Bro. Rufus Beckett assisting. He presents the Gospel in a plain and forceful manner. There were six received into the church for baptism. The last night of the meeting there were many hearts made sad when our pastor, Bro. B. E. Phillips offered his resignation, after being with us for something like four years. God bless him and may his every effort meet with crowning success. May the Lord bless us with another good pastor like Bro. Phillips.

ETHEL IRBY.

Three Mile, Near Inverness
Our meeting at Three Mile was held in August, beginning with the

evening service Sunday and continuing through Friday evening.

God greatly blessed the work there. The church had only twelve local members and nineteen more were added during this week, sixteen of these to be baptized. A genuine revival was felt and the attendance and attention good. The writer did the preaching; God's Holy Spirit did the work, and people began to pray and work for lost souls.

Being in the Master's work is a great joy and it behooves us all to stay on the job. "For I am not ashamed of the Gospel of Christ, for it is the power of God unto salvation, to every one that believeth."

In the Master's work,

H. C. CLARK.

New Hebron Church

Our revival meeting at New Hebron closed out Thursday night after the third Sunday in August. Brother J. H. Lane of McComb did the preaching. His sermons were well received and very helpful to all who heard them. Several times during the meeting the house could not seat all who came. Twenty-two were added to the church, one by letter, twenty-one by baptism; three were awaiting baptism. On the last day of the meeting about eight hundred dollars were raised to purchase new pews for the church.

The writer has just closed the fourth year as pastor of this church. During this time about one hundred and forty have joined the church here. This constitutes about fifty per cent of the membership of the church. So far as I am able to judge the Lord is blessing our efforts here and the work is making some progress.

B. E. PHILLIPS.

IN MEMORIAM

Mrs. J. R. Smith

Mrs. J. R. Smith departed this life August the 5th, 1922, at the home of her daughter, Miss Octavia Smith, Laurel, Miss.

The subject of the above notice was born in Jasper county of this state, November the 1st, 1842. Her maiden name was Julia Ann Ulmer. She was married to the Rev. John R. Smith, January the 1st, 1868. Mrs. Smith was left a widow about 30 years ago.

To them was born one son, Jackson, and two daughters, Miss Octavia, and Mrs. Florence Brogan, who are now living in Laurel, Miss. She also has one brother, Erastus Ulmer, now living. Sister Smith made a profession of faith in Jesus early in life, and became a member of the Baptist church.

She ever lived so as to prove that she lived for the interest of others, and made their interest her own. She like Dorcas will be missed by her many friends, who will speak of the good deeds of kindness shown them. Sister Smith was loved and admired by all who knew her. She died as she had lived, trusting in Jesus whom she loved and whom she served.

May the Lord comfort, and guide her children, grand-children, relatives, and friends to the happy beyond is the desire of her friend.

L. E. LIGHTSEY.

ATTENTION

When you send in your September order for Literature, remember that on September 24th we are going to have a great Sunday School Rally Day among Southern Baptists.

Send in your order at once for there may be railroad delays.

If you have not planned to observe State Mission Day on September 24th, you still have time to get ready. Write to your State Secretary.

Baptist Sunday School Board

NASHVILLE, TENNESSEE

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East Mississippi Department

By R. L. Breland

SHORT NOTES AND REPORTS.

This has been the hardest year of my life. Have had malaria and chills off and on since last Christmas and can't get rid of them, but have kept going and working, but much like a Ford car running on three plugs. Had chill Saturday after keeping them off nearly three months.

Am glad that you are now printing our own paper. Hope every detail will be so well attended to that our paper will be a model of neatness and correctness. Would suggest that you publish your terms for printing minutes and such things in a good place so that all clerks of associations may take due notice.

Brother Tull's article on how to manage The Southern Baptist Convention is the most sensible thing I have seen on that line. As we now run the convention the entire work is nothing but a rehashing of the Board reports. His plan is good. State conventions would be greatly helped if that plan were adopted.

The Uniform plan for associations, as worked out by some of the leaders, may be a good thing, but it is subject to serious abuse. It can be made to destroy individual development of the local material by letting headquarters, or head quarter men prepare and send out just what they want published, thus destroying both individuality and development of the constituency of the associations.

Bowling Green and Mt. Pleasant.
A meeting of days has recently been conducted at both of these churches in Holmes county. Bro. O. P. Bentle, of Birmingham, Ala., was engaged to do the preaching in both meetings, but he got excused from filling his engagements on account of changing his pastorate from Birmingham to Centerville, Ala., so it devolved upon the pastor to do the preaching during both meetings.

As the result of the Bowling Green meeting, two backsliders, who said they had not been living right were revived and they pledged they would live faithful Christian lives. The Sunday school was reorganized and a weekly prayer meeting instituted. We greatly appreciate the beautiful co-operation of the Methodist people.

There were large congregations at all of the Mt. Pleasant services. We had some very precious scenes of prayer and testimony. The spirit of God was with us in a most gracious way. Twelve were added to the church, eight by experience and baptism, and four by letter. Just

before the meeting the brethren finished ceiling the house, for which purpose the ladies have been raising money for several years. They have the paint on hand to paint the house and when painted we ought to have a beautiful house of worship, of which all will be proud.

Very truly,

JOSEPH JACOB, Pastor.
West Miss.

On account of physical weakness I have held only three meetings by myself this summer and assisted in only one. I assisted Bro. A. J. Jones at Bethel church in Union county from Monday night until Friday night after the second Sunday in August. They had a great, old-time meeting. Much rejoicing, as of old, much testifying to the mercies of God, and more requests for prayer that they might live better lives and do more for the Lord than they had done than I ever heard in one meeting. Only one person asked us to "pray that he might hold out faithful." All said, "pray that I may do more than I have done." Bethel is a great country church. Young people would testify just after being converted, and tell their experience when they joined the church. Do not know how many professed conversion, but think there were fifteen baptized.

I reported the meeting at Ecru, where I was pastor and did the preaching. Ten were baptized there. A good meeting considering the material out of the church. I then held a meeting at Chewalla church four miles east of this place (Holly Springs.) Chewalla is a small church and cannot be large because the people are not there to make one but we had a good meeting and baptized nine. My last meeting was at Pleasant Grove church, Red Banks, Miss. This is a very small church and can never be large on account of the few people living there. We had a good meeting. Nearly everything belongs to some church, but we had two professions and one joined by baptism and one by letter. The people have been very attentive everywhere, but not the enthusiasm we sometimes see has been generally manifest.

E. L. WESSON.

The series of revivals which have been in progress with the Baptist church here for the past week closed today at the waters. Several being baptized, and the church was greatly strengthened and revived.

Rev. Roland Q. Leavel, pastor of First Baptist church at Oxford, did the preaching, which was able and eloquent. Brother Leavel is a fine man as well as a Godly man. His faithful work for the Master was a great inspiration to the minds of the young and a benediction to the hearts of the older. There was much and lasting good done in the Kingdom work here in this revival. The present pastor here, Rev. S. H. Shepherd, keeps the church in fine shape, and we feel thankful for this able work.

W. M. SHELTON.

General Association

By L. M. Phillips

Rev. W. H. Thompson, of Newton, assisted this scribe in a fine meeting at Soso, beginning on the fourth Sunday in July and continuing till the following Friday.

The interest was fine from the start, and the visible results were: Twenty-four received by baptism and four by letter.

Just before the meeting the church building had been repaired and painted.

On the first Sunday in August we began a meeting at Knights Valley, with Rev. J. W. Rooker doing the preaching. We had the largest congregations there that we have had for a long time, and we had a good meeting. The church was revived and nine baptized into its fellowship.

At Peice Bluff Rev. W. H. Rainer helped Rev. J. E. in the meeting the fourth Sunday in July. One received by restoration.

The General Association will meet this year with the County Line church, six miles southwest of Ovet, on Wednesday after the fourth Sun-

day in October. Begin now to get ready to attend, and stay through the meeting. It is desired that all our churches and Associations be represented.

We especially urge the brethren in the northern part of our territory to attend this meeting.

The Executive Board will meet Tuesday night.

Bro. Thompson helped us in the meeting at DeSoto beginning on the fifth Sunday in July and continuing through the following Friday.

Bro. Thompson did faithful preaching but there were no visible results.

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The Relief and Annuity Board of The Southern Baptist Convention

THE ANNUITY DEPARTMENT

1. This fund is providing an annual income of \$500.00 for members who become totally and permanently disabled.

2. An Annual income of \$500.00 for members who reach sixty-eight years, and who have had thirty years of service in the ministry.

The fund is now paying \$400.00.

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Some Meetings

Old Fashioned Brush Arbor Meeting

A two week revival has just come to a close at Center Hill church, Monroe County. Rev. A. D. Muse, of Bowmar A. M. church Vicksburg, preached. Mr. A. H. Doty, a talented gospel singer of Winona directed the services of song. The weather was favorable and the services held under a brush arbor. Immense crowds attended and a finer spirit of co-operation was not to be desired. The behavior was admirable, the attention was reverent.

The Lord translated into the kingdom of his dear Son forty precious souls. Thirty-five for baptism, two by letter, one restored. At the morning service of the final day thirty-one young people volunteered for special service in the ministry of the Word. It is conceded that a greater season of rejoicing has never been at this church.

Fraternally,

E. L. LANDRUM.

Religion in Eden, Miss

During our revival in Eden, a small town on the Y. & M. V. railroad just above Yazoo City, several of the younger men of the town, although church members, had never taken leading part, became deeply impressed that they were not as active in religious work as they should be. But few of them would lead in prayer or speak out in church service.

At the close of the good meeting we had enjoyed it was announced that the weekly prayer meeting would be revived. It had long been dead.

One of these sealed-lipped young fellows, shortly after the close of the meeting, one night got in his car and going to the home of another of the same class, took him out a mile or more from town, and turned off into a meadow and stepped out of sight and hearing of all passers-by and out there in the dark and quiet of the night he told his comrade something like this: "Well, the Lord and the folks here expect us to get out of our timidity, go to leading in public prayer and opening our mouths to talk for the Lord's cause, and we've got to get at it. We don't know how, but God, out here in this meadow, will teach us how, and we must learn how. Now I will pray as best I can and then you pray the best you can. Then I'll talk some, and you talk some, about His goodness to us. There are none to hear us but God and if we make blunders He will overlook them. And so they went at it. The meeting grew warm and they wept and prayed and talked and prayed some more and went home so happy that they had to tell others. They had agreed to go back to the secret place a few nights later but others begged to go with them and the thing went on until over a dozen men were going two nights a week to a meadow prayer service, and all taking part, and getting happy.

Out some miles away a wicked

man was slowly going to his doom through a cancer. One of the meadow prayers visited him and got permission to let them come to see him. They went, a dozen strong. They sang, they prayed, they told their experiences and praised God in the sick man's room. No direct appeal was made to him, but during one of their many prayers he broke out in a shout and declared in great joy that salvation was his. Of course they all became overjoyed, and the man still happy declares to all who come his way that he is happy in the Lord.

These meadow prayers go by invitation to revival meetings in neighboring churches and hold marvelous services.

I dropped into the Eden Methodist revival meeting a few days ago and found that this meadow prayer meeting bunch had about all the men and boys in and around Eden in the near-by Baptist church for thirty minutes, with no lights, engaged in earnest talks and prayers just before the regular service in the Methodist church. This revival is the greatest the Methodists have ever had in the town before.

The weekly prayer meetings have from 30 to 60 every week and are led by some of these meadow praying fellows. They still resort to the meadow once a week for these rich services.

T. J. MOORE.

Mt. Gilead Church

I went to Mt. Gilead church in Lauderdale county and began a meeting on the fifth Sunday in July, with Brother G. A. Smith, who is the noble pastor of that church. This meeting ran through the entire week, closing on the first Sunday in August at the eleven o'clock service. There were eleven happy souls to be baptized that day. One other has joined since the meeting and will be baptized later. The Lord was with us in the power of the Holy Spirit, and graciously used and blessed his preached Word for His own glory. This is a great field and Brother Smith is doing a great work.

Fellowship Church

I left Mt. Gilead on Friday night and went to Fellowship church, twelve miles northwest from Meridian, and entered into a great meeting with Pastor H. B. Harrison. I was pastor of this church last year, and so I felt that I had got back home when I arrived there on the first Sunday morning in August. That prince of preachers, Dr. Christie, of the First Baptist church, Meridian, did the preaching after the eleven o'clock service. It goes without saying that the preaching was well done and was enjoyed by all to the fullest extent. I had charge of the song service. We had a great meeting. However, Dr. Christie and I had to leave on Friday night. There were five additions for baptism up to that time. I understand that the meeting ran on for several days, the pastor doing the preaching, and that several others were added to the church before the meeting closed. Brother Harrison is getting in some good work with his young people at Fellowship.

TAX REDUCTION POSSIBLE

County and Municipal Budget Systems

Jackson, Miss., Aug. 26, 1922.

To the Taxpayers:

Do you want your taxes reduced? A new law was enacted in 1922 enabling you to do so. Chapter 225, Laws of 1922, gives a majority of the voters the right to reduce taxes. It authorizes a majority of the resident property owners to petition an election as to whether taxes may be imposed for any item of expense, for the county, city, or town. It prohibits, after such petition has been filed, the Supervisors or Aldermen from imposing taxes, unless an election favoring the expenditure has been held.

This law requires the Boards of Supervisors and Aldermen to publish, in September, a statement of the money expended by them during the previous year, and of the money which they propose to expend for the various items of expense during the ensuing year. This is called "BUDGET OF EXPENSES." It makes a Supervisor or Alderman liable on his bond for voting for any expenditure exceeding the amount set out in the Published Budget.

If you will investigate, carefully, you will find that schools and roads, and other public necessities, are responsible for a large part of your taxes; that county and local taxes are by far the largest part of your taxes. This is a business proposition that the Legislature has provided to give you a right to satisfy yourselves as to what will be done with your money; or to stop wastefulness and extravagance in the expenditure of same, by your county and municipal boards. The HIGH TAX RATES (not high assessed valuations) are responsible for HIGH TAXES. There is no longer "Taxation without Representation." This new law enables you to lower taxes. We urge you to take advantage of it. See that the Boards publish the budgets, and make no allowances in excess of them. Please satisfy yourselves as to the necessity and honesty of the expenditure of your money by these Boards, or halt, by a contrary election, the wasteful and extravagant expenditure of your money by them.

Yours very truly,
DUNCAN L. THOMPSON,
Chairman.
Mississippi State Tax Commission.

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Sanford

We are proud to say we had a great revival here last week, 46 additions to the church. What does God sometimes say? When does He say no? When we forsake Him and serve the Devil. To forsake Him simply means our lives are ruined forever; no peace is in store for us unless we turn the right road. This means you have eternal joy and happiness forever. There'll be no weeping and gnashing of teeth, no sorrow, no tears. To live with Jesus we must turn our whole lives into His keeping. Christ died on the cross that we might have eternal life and happiness. Today the light of the world is Jesus. Let your light so shine that others may see your good works. This is what Dr. W. F. Yarborough did here.

In Lawrence County

It was my privilege to be in two consecutive meetings with Rev. C. H. Mize, of Silver Creek, Miss. The first was with Old Silver Creek church, four miles from the town of Silver Creek. Here the congregations were large and interest good. There were ten additions by baptism and one by letter.

The second meeting was at Nola, my birthplace and home until 1910. This was the third meeting I have been in at Nola with Brother Mize. The attendance was fine, the building being crowded at each service. There were sixteen additions to the church, and about twenty people pledged themselves to become tithers. Brother Mize is a fine man to work with; and he is an able pastor.

E. V. MAY.

A TARKINGTON STORY FOR 15c

\$1000 Prize Book "Alice Adams" sells at \$2, but here's a chance to get it for almost nothing.

Washington, D. C. (Special)—The enterprising editor of the Pathfinder has again drawn a real prize in securing for his million readers the rights to publish Booth Tarkington's newest and most wonderful \$1000 Pulitzer Prize story "Alice Adams," of which hundreds of thousands of copies have already been sold at \$2 each. This amazingly beautiful story of present-day American life, written in Tarkington's most fascinating style, will begin in the Pathfinder Sept. 23 and be published complete in thirteen issues of that splendid paper. The editor says he will send the paper for this period—13 weeks—to new subscribers who write to The Pathfinder, 252 Langdon Station, Washington, D. C., and inclose 15 cents in coin or stamps. You can also order for your friends, at 15 cents each; but send at once so as not to miss the start of the story, Sept. 23. It costs the editor a lot of money to do this, but he believes the fact that the Pathfinder is growing so fast proves it pays to invest in new friends.

Cancers Cured at the Kellam Hospital

The Kellam Hospital cures Cancers, Tumors, Ulcers, XRay Burns and Chronic Sores without the use of the knife, XRay, Radium, Acids or Serum and we have cured over 90 per cent of the many hundreds of sufferers treated during the past twenty-three years.

KELLAM HOSPITAL, Inc.

1617 West Main St.

Richmond, Va.

Thursday, September 14, 1922

THE BAPTIST RECORD

15

A Live, Wide Awake Sunday School

We have just completed Sunday Schools rooms here at Shuqualak and now have a thoroughly up to date Sunday School plant.

Of a church membership of about one hundred and fifty, we have 136 enrolled in the Sunday School, with 122 present on September 3, including thirteen teachers, every teacher present.

We have a live, wide awake Superintendent, Mr. Lewis Anderson, and many of the classes are banner classes each Sunday. The Baracca class is composed of the business men of the town, with forty-three enrolled, and twenty-eight present last Sunday.

This class has just bought chairs for their new rooms at a cost of \$40.00, and have supported an orphan at the Baptist home in Jackson for the past year. Besides sending him the regular check for his maintenance the first of each month, they sent money for a suit of clothes in the spring and a box at Christmas of useful things as well as toys.

The church here at present is without a pastor, but contemplates calling one for part time. The Ladies Missionary Society under the leadership of Mrs. Schambrger is doing fine work. Miss Alice Louise Evans has the B. Y. P. U. They meet each Sunday afternoon, as well as often have socials during the week. Both leaders and members are very enthusiastic. Mrs. Sam Stead has charge of the Sunbeams, and she is developing these children into fine workers for the Master's vineyard.

A MEMBER.

My Meetings

I have about finished my summer's work and will give you the results. My first meeting was with Phalti church in Jafferson Davis county the third Sunday in July and week following. I had the honor of pastoring this church for three years and held two of the meetings while I was pastor. There were

about sixty baptized into the membership of the church while I was pastor and sixteen this year, and I am invited back for next and if the Lord wills I will sure go, for this is one of the best churches in Mississippi. Brother N. J. Lee is the honored pastor and is much loved by all.

My second meeting was with the church at Tutwiler. This is one of the Delta churches of which I have the honor to be pastor, and they are a worthy and working band. We began here on Wednesday night before the first Sunday in August and continued nine days. The preaching was done by the pastor and the song service was led by Brother John W. Sproles. Brother Sproles gave us faithful service and made many friends while there. He sings to the glory of the Lord and does not engage in what might be termed "Song-Hash". The results of this meeting were five by letter and two for baptism.

My third meeting was with the Lambert church, and was held in two sections. First, we preached one week at Walnut School, about nine miles southwest of Lambert, a section in which quite a number of the Lambert membership live. Here we received six for baptism.

The second section of the meeting was held with the Lambert church in the town of Lambert, beginning on the second Sunday in August and closed out on the third Sunday. The pastor did the preaching and Brother Sproles led the singing to the delight and edification of all who heard him.

The congregations and attention was fine all the way through and we feel that much good was accomplished. Results of the two sections of the Lambert meeting were twelve for baptism and two by letter.

I also assisted in a few days' meeting at Shaws Chapel. This is a little church on Brother Shaw's plantation nine miles southeast of Lambert, and is composed of people living on the plantation. Dr. Maxwell

of Drew organized this church and has been preaching to it for the past few years. He had charge of the meeting, and I did most of the preaching. Results: There were six for baptism and four put themselves under the watch care of the church.

We ascribe all the glory to our Lord, who so richly deserves it, and pray for the brotherhood.

J. A. LEE.

Decedar Church

I went to Decedar church, Jasper county, on Monday after the second Sunday in August, where I again joined hands and hearts with Pastor G. A. Smith for several days. The meeting here ran through Friday at the eleven o'clock service, when we gathered at the regular baptizing place down on the creek and Brother Smith buried in baptism a splendid young lady who accepted Jesus as her Savior and Lord. We also received one splendid young lady by letter. Brother Smith has a good hold upon his people here and is doing a noble work. S. E. McADORY.

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It seems that we are approaching our greatest opening.

Faculty was never stronger.

Buildings are all in first class condition, steam heat is being installed in Ratliff Hall and the Campus is beautiful.

Our magnificent Church is nearing completion.

Do not delay in making room reservations. Reservations to date are the greatest that we have ever had.

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Education Board Southern Baptist Convention

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